

Pickering's Christian Classics.

Sparkles of Glory,
some Beams of the
Morning Star.

By JOHN SALTMARSH.



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Sparkles of glory; or, Some
beams of the morning star

S P A R K L E S
OF GLORY.

SPARKLES

OF

GLORY,

OR

Some Beams of the
MORNING STAR.

Wherein are many discoveries
as to *Truth* and *Peace*.

To the establishment and pure enlarge-
ment of a Christian in *Spirit*
and *Truth*.

By JOHN SALTMARSH,
Preacher of the *Gospel*.

HOSEA 3.

His coming is prepared as the morning.

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*To the High and Honourable
Court of Parliament.*

WHAT others have done by the *Law* of your *authority*, *Presented* before ye their *advice* in matters of *Religion*; I shall, from the *law* of *love* to your *Just authority*, present ye, not *my advice* (the Lord himself advise and counsel ye) but some *things* which concern the Lord *Jesus Christ*, and the *peace* and *prosperity* of your *Kingdom*; and that I may not be *disobedient* to the *heavenly vision*, or *light* of *God* revealed in me.

ἐγενόμην κα-
ἀπειθής τῇ
ὑβραίνῳ ὁπία-
σίῃ
Acts 26. 19.

There are two *Principles* in the world which have these sad, and *dark* conclusions *attending* them, the two *Principles* are these :

1. That such as conform not to the *Doctrine* and *discipline* *estab-lished*; and yet as to the *State* are good *Subjects*, and *peaceably* af-

fected, shall be *proceeded* against by *fines, imprisonment, &c.*

2. That such as shall *speak* upon the *Scriptures*, or open them, *Publicly*, or in *Private*, and are not *ordained* by the laying on of the *hands* of that present established *ministry* of a *kingdom*, shall be *proceeded* against by *fines, imprisonment, &c.*

The *sad* and *dark* conclusions which follow, are these :

1. All the glorious *discoveries* of *God*, *above*, or *beyond* that *System*, or *form* of *Doctrine*, &c. shall be *judged*, and *sentenced*, as *Heresy* and *Schism*; and so *God* himself shall be *judged* by *man*, which must needs be a *sin*, bringing much *desolation*; unless they that enact such *Laws*, were that very *infallible Apostleship* for *Interpretation* of all *Scriptures*; as the first *Apostleship* was for *writing* all *Scriptures*. And is *God*, a *God* of the *Jews* only, is he not a *God* of the *Gentiles* also? that is, is *God* limited to one sort of *men*? Thou *thoughtest* (saith *God*) that *I was altogether*, such an one as *thyself*; that is, a *God* merely

Rom. 3. 29.
Ἰσθαίων ὁ
θεὸς μένον;

1st sal. 51.

of one *Image* or *figure*: behold, the *Heaven of Heavens* cannot contain him, he dwelleth not in *Temples* made *with hands*, and where is *his habitation*, and who hath known the place of his rest? That is, what is *man* that he should conceive that *God* is only in a *place*, or *Temple*, or *form* of *Worship*, or *System* of *Doctrine* of his *form* or *making*, since the *time* is come, that we do no longer *worship* in this *Temple*, nor at *Jerusalem*; but they that *worship*, must *worship* in *spirit* and *truth*; which *truth*, is he only who is the *truth*.

2. Many thousands of *precious Christians* shall be under *Delinquency*, as to *fines*, *imprisonment*, &c. and under the scandal of *Hereticks* and *Schismatics*; because not seeing by that *one light*, nor believing in that *one Proportion* of *faith*, nor receiving such *interpretations* and *Consequences* of *Scriptures*, for the very *Scriptures* themselves; and by such *persecution*, the *civil power* which is received from *God*, shall be turned against *God*, or against the more *spiritual administration* of *God*; and so

God's Administrations dashed one against another.

Acts 9.

Saul, Saul, why persecutest thou me? touch not mine anointed, and do my Prophets no harm: not as having dominion over the heritage, or Lordship over faith.

Psal.

3. That were to set up the *Church Polity* of the *Jews* amongst *Christians*; and not according to *God's divine appointment*, but *man's*; for *God* in that first *Polity* of the *Jews' Church* under the *Old Testament*, joined to the *Kings* and *Magistracy* then, a *Priesthood* with *Urim* and *Thummim*; and *Prophets* anointed of *God* as a certain, true, infallible, directive power for ordering that way of administration; but this way of *Christians* now, without any such warrant, or appointment of *God* brings back again the same *Church Polity*, under the *New Testament*, which was typical as to *Christ* the *King* and *Priest*, and *Prophet*, and joins to *Kings* and *Magistracy* now, a *ministry* less of *God*, less certain, less true, not infallible; so as all texts, instances, and examples brought from the *Old Testament* of the *Kings*,

Princes, and Magistrates of Israel, compelling to the worship of God, without proving the continuance of the same Church Polity under the New Testament, and the like Priesthood, and Prophets accordingly sent of God to direct them, is all invalid, and of no effect as to such proceedings.

4. The infinitely abounding spirit of God, which blows *when and where it listeth*, and ministers in *Christians according to the gift, and prophecies according to the will of the Almighty God*; pouring itself out upon all *flesh*, giving out the *word*, and making the *company* great *who publish it*, even this *Almighty, all glorious, infinitely abounding, dispensing, and revealing Spirit*, is made subject to the *Laws and Ordinances of men*, to the *pleasures and wills*, to the *measures and forms of men*, to *outward ceremonies*, as *Ordination, &c.* God must not speak till man give him leave; not teach, nor Preach, but whom man *allows*, and *approves*, and *ordains*.

5. This making *laws* for punishing all that *conform* not to the

John 3. 8.

Rom. 12.

6.

Acts 2. 18.

Psal. 68.

11.

Τὸ πνεῦμα
ὅπου θέλει πνεῖ
ἐπὶ ὅλης μὲ,
ἐπὶ ὅλης μὲ
ἐκχέω ἀπὸ
τοῦ πνεύματος
μὲ.

doctrine and discipline established, destroys the true interests of all states and kingdoms, excluding all societies of men, but of one sort and form, though never so peaceably affected, or obcdient as men and Subjects, respectively to the State, and civil government thereof, and was never found in any State, or Church Polity by divine appointment, but in that one nation of the Jews, whose Polity, as to such a form, God himself peculiarly made, owned and preserved, and the Lord Jesus himself fulfilled and dissolved.

For *Heresy and Schism*, I know ye ought not to tolerate any, but to let them bear their *own judgment*, which is spiritual *admonition, Church-censure, rejection, excommunication*; which if *effectual*, as all *true, right, spiritual* censures have been and are, is that *just proportionable judgment* for such Gospel-sins; if not *effectual*, then the *insufficiency, weakness, unprofitableness* of such as assume such *Church-power, and censures*, will appear before ye.

And as to that *point* of the pre-

Tit. 3. 10.

1 Cor. 5. 5.

2 Thes. 3.

15.

παράδοῦναι

τὸν τοιοῦτον

πρὸς σατανᾶν.

ἀιρετικὸν ἄν

θρώπον πα-

ραϊτῇ νουθε-

τεῖτε.

sent *Ordination*, which some have so pressed upon ye, distinguishing to ye, that their *Ordination* was from the *Bishops*, as *Ministers*, not as *Bishops*. *Right Honourable*, consider, that distinction cannot be, for there was no such thing as *Ministers* in the *Church of Rome*, or of *England* as to this successively pretended *Ordination*; but *Priests*, and *Bishops*, or *Episcopacy*, and *Priesthood*: and surely if *Episcopacy* doth not, yet *Priesthood* doth altogether evacuate the essence of *Ministry* now under the *New Testament* as by such *Ordination*: and how much more *rational* are their Arguments, who hold their *Ministry* lawful, from the lawfulness of *Episcopacy*; than those, who deny *Episcopacy*, &c. and yet have no *Ordination* but from them.

See *Mason*.
Fox's Book
of *Martyrs*.
Beda.

For this *Christian-liberty*, it is such as preserves not only the outward *peace* of *Christians* who enjoy it, but the *peace* and *prosperity* of *Kingdoms*, and *Magistrates*, who establish it; and the *life*, *glory*, and *happiness*, *destruction*, and *death* of *Kingdoms* is wrapped in

Eph. 5. 30. the *Christian's life* or *death* : they
 Acts 9. 4. are the *parts* and *Members* of
 Mal. 3. Christ, the *apple* of *his eye*, his
 Psal. 105. *Jewels*, his *anointed*, his *Prophets*,
 15. his *Children*.

As therefore ye look to be prospered by this *Spirit of God* ; as ye look for *wisdom* from this *Spirit of God* to govern this State ; as ye look for comfort from this *Spirit of God* in all your *distresses* ; as ye look for *gifts* from this *Spirit of God* in all the *administrations* : as ye look for the sweet *spiritual breathings* and *refreshments* from this *Spirit of God* in all the several *changes* of this creation : *love, preserve, Indulge* this *Spirit* ; *quench* not, *oppose* not, *oppress* not this *Spirit* : confine it not to one outward form or fellowship of men, which are not that Catholic Church, that *Apostleship* of *infallibility* ; and they that are *spiritual*, live in that *spirit* and *truth*, which makes them *free indeed*, and it is below that *Spirit of God*, to *Petition liberty* of conscience in *spirituals*, from any *men* or *Magistrates* in the World ; because God will make *Jerusalem* a *cup* of trem-

1 Thes. 1.

5. 19.

Acts 7. 51.

Eph. 4. 10.

John 8. 32,

36.

ἡ ἀληθεία

ἐλευθερώσεται

ὑμᾶς.

bling to all Nations, and a stone of astonishment; and the spiritual Christians will rather hold forth such things, to bear witness to the truth, and to desire all to forbear persecution, as much for their own sakes who persecute, as for theirs who are persecuted.

And for that just power of Magistracy, I acknowledge it a Power Ordained of God, for administration of Justice and righteousness in the societies of men, and nations; a Minister of God for good, a terror to evil works; and that we are to be subject to every Ordinance of man, for the Lord's sake; and for this cause we pay tribute to whom tribute; honour to whom honour: and all societies of Christians by no pretence of religion, or liberty for the worship of God, are to resist or disturb the civil administration of this power: but as to that consideration; all Christians are to suffer according to the will of God, (all lawful ways for preservation of States and Kingdoms still excepted) and all such Magistracy are to preserve their respective States, by all wholesome, lawful, cautionary

ἀπὸ τῆς θεῆς
τεταγμέναι
εἰσιν.
Rom. 13.
1, 2, 3.

Rom. 13.
4, 5.
τῷ τὸ τέλος
τὸ τέλος, τῷ
φόνον τῷ
φόνον.

Laws and Ordinances, in Peace ; so as while liberty or indulgency, as to the tender consciences in Religion is spoken on, yet no less security of the State, no diminution to the just power of Magistracy ; no less preservation of the Peace of the Kingdom is desired by those that are truly spiritual. And though many suffer under the name of Heretics and Schismatics before ye, for not conforming to the present doctrine and discipline established ; Right Honourable, consider, whether this doth not call in question all the very present doctrine and discipline so established ; for by this very thing of judging all Inconformity to the present worship and form of things to be Heresy ; by the same, all this present form of worship and confession of faith is judged Heresy and Schism, to the late former government, and doctrine established in the Church of England : this present Synod of men being no more that visible Catholic Church, and infallible Apostleship, than the former were, so as the changing the former Articles of the Church of England into a new

confession of faith, the Episcopacy into Presbytery ; and so altering both the fundamentals in religion and the discipline, is equally new light and Heresy, as to the former doctrine and discipline : (and if it be objected) but this present Synod, are men of more light and Piety than the former, and so they establish more truth, and bring in more Reformation ; if so, why is there not more love, more peaceableness, more self-denial, more power of godliness, than there was in the suffering Bishops, and the Preaching Lay-Martyrs then ; who loved Christ in himself, and in one another.

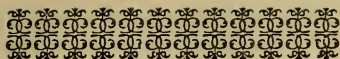
And now (Noble Senators) since *very worthy things have been formerly done by ye unto this Nation ; let not your Sun set in a cloud, nor your light shine upon those that have loved you, as the Moon once upon the Water, making it of the colour of Blood ; are ye not come to the Kingdom in Peace ? Are not the gleanings of Ephraim in the Vintage ? Did not David say, shall* 2 Sam. 19.
22.
any man be put to death this day in Israel ?

The Lord enlighten ye (if it be his will) more and more, in the *knowledge of Jesus Christ*, and of the *love of God*, and of *all* who have any *thing of God in them*, and let you see those things *which concern your peace in this your day*.

Your Honours' humble

Servant,

JOHN SALTMARSH.



To all true Christians.

FRIENDS,

THE only scope of *this Book*, is to mind ye of an higher excellency, than mere created things can afford ye, of the truth as it is in *Jesus*, or in *Spirit*.

And of that *unity* of *Spirit* which *Christians* should live in, under their several *forms* and *attainments*, and I have not held forth any *discovery* of *truth*, or of any higher dispensation, so as to *darken* too much other *dispensations* in which *Christians* live, or to lessen and undervalue their *attainments*, but only to be *faithful* in the *power* of *God* to his *discoveries* in my own spirit.

I desire we may all *bear* one another's *burdens*, and consider, that *God* is in all his several *Dispensations*, and *measures*, and *Christians* are not to hasten out of any till the

Lord himself say, Come up hither; and the *stronger* are to bear the *infirmities* of the *weak*.

I am not against the *Law*, nor repentance, nor *duties*, nor *ordinances*, as some would say: So as all these flow from their right *principle*, to their right *end*.

I am not against the settling of *Church-Government Prudentially*, as now, so as all of another *way* be not persecuted. Because I know *God* hath his *people* under several *attainments* and *measures*, and is to his *people* in all *these*, in his mere *grace* and *love*, as formerly to the *Bishops* and *thousands* of weak Christians in Queen *Elizabeth's*, and Queen *Mary's* days of *Martyrdom*, in their forms.

I am only against any form, as it becomes an engine of *persecution* to all *Christians* differing from it.

I am not against the *sitting* of an *Assembly* or *Synod* at *Westminster*, that are so persuaded, because, that is but to allow such liberty to others' *consciences*, as we desire ourselves; and surely if they would propound such things only

as they have *received*, or they are in *conscience* persuaded of to all the *Kingdom*; and so leave it to the *Spirit of God* and their *ministry* to *persuade* and *convince* all others, and not desire power from others to *compel*; this were but to *minister* as they had received.

I have stated some *things*, and *truths*, as they are held in those very grounds; the *Spirit of God* in the Reader may judge *truth* without any determination of man.

I have spoken concerning the *liberty* of some that are *spiritual* in outward things of *worship* and *discipline* without *sin*, yet of no other, but as the *wisdom* of *God* shall direct to *edification*, and with care of *offence*, and *Scriptures* allow: *To the weak I became as weak; to them that were under the Law, as under the Law; to them that were without Law, as without Law, though not without Law to God.* Now in this *Scripture*, liberty to things of former *institution* by *God*, and of no such *institution*, is discovered; those words, *under the Law*, contain *liberty* to things once

1 Cor. 9.
22.

1 Cor. 8.
4, 7.

Mat.

instituted, and those words, without Law, to things not instituted, and therefore the Apostle saith, We know, an Idol is nothing, Howbeit, there is not in every man that knowledge; and again, To the pure all things are pure, and that that goes into the man, defiles not the man.

And yet I know this very truth, as well as that of the *grace of God*, and all other *truths* may be turned into *wantonness*, and *licentiousness*, and not pure *Christian liberty*.

Phil. 3. 3.

I am for the *knowledge of God* in the Father, Son, and Spirit, and for true Christianity, as it is in *life*, and *Spirit*, and *power of godliness*, and for *love to all*; but to the *sins of all*, *We are circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the Flesh.*

I have spoken of the *true Christian* under that more gross form of *Episcopacy*, not approving that form, but in order to *higher and more spiritual discoveries*; and this I do, because I find *God* in *lower* as well as *higher*, in *purer*

as well as more *corrupt administrations*; and in *tenderness* and *respect* to many thousands in this *Kingdom*, and many *other Kingdoms*, who are not yet out of this *form*, and yet *God* may be in them, as in *Germany*, *Sweeden*, *Denmark*, in *England* formerly and of late, *God* having his more spiritual times for *them*, as well as *others*.

I have spoken of *things* here sometimes very *briefly*, because I find less of *man* in writing the *substance* and *truth* of things, so far as revealed in us, than in tedious *discourses* and *Paraphrases*, which are many times rather the works of *reason*, and *wit*, and *art*, than of the *Spirit of God*; and I have writ not in that *common method* of men, because I received it not accordingly.

I find *two things* which make some *outward Ordinances* so exceedingly, and in *divine right* stood for: the one is, an *opinion*, that there is a *very model* in the *Letter* of *Scriptures* to be discovered; which is to reduce *Christians* to *bondage* again, and to a *form* with-

out those very *gifts*, which is not to be found in the *word*.

The other *opinion* is, that the setting up such a *form*, is an immediate way of *fixing God*, and his *Spirit* upon it, which indeed is a finer kind of *Idolatry*, to conceive that God enters into *outward things*, and conveys his all *glorious*, and *Almighty Spirit* by them, whenas they are only *signs*, *figures*, and *Images* of more *spiritual* things enjoyed, or to be enjoyed; and that of God's *appearance* and *conveyance* of himself in *outward things*, according to this opinion, is such as the *Papists* hold, as to *Images*, and to things conferring *grace Ex opere operato*, and all *Idolaters* accordingly, conceiving that God immediately *informs*, and *glorifies*, and *spiritualizes* those *forms*, and *figures* to the *beholders*; as the *Israelites* when the Calf was made, cried, these are thy *Gods O Israel*.

I know *Ordinances* used in their true *nature*, and as things that are the *Parables*, *figures*, and *types* of *spiritual* things, are not to be rejected, but many *Christians* do

sweetly partake of them in this their state of *weakness* and *bondage*, wherein *God* makes *heavenly* things appear by *earthly*, that men, as *Thomas*, may see and believe, though blessed are they that have not seen, and yet do believe.

All I have now to say to ye is this :

Something of a mystery of *God*, and something of a mystery of *Satan*.

That of *God* is this, that the *Lord* doth in much wisdom suffer the weakness of some *spiritual* men to come forth : and by this, he carries *spiritual* things in more *mystery*, and manages the glory of his *spirit* through *ways* and *things* which are an *offence*, and scandal before the *World*; by which some *stumble* and *fall*, and are *broken*, *Christ* was set up for the falling as well as rising of many in *Israel*.

That of *Satan* is this, to observe how he fortifies corrupt nature against the *spirit* of *God*; which *spirit* he knows can only *destroy* his *Kingdom*, and *reveal* the *Kingdom* of *God*; and therefore coun-

terfeits the *spirit* by false *Revelations* and *appearances*; *transforming* himself into an *Angel of light*, and then casting all this as a *scandal*, upon the pure *Spirit of God* by reproaches, *viz.* of *praying* by the *spirit*, and *preaching* by the *spirit*, and new *Revelations*, and new *Light*, thus making the *world blaspheme*, and the *weaker Saints* afraid of the *glory* of the *spirit*, lest it prove a *delusion*.



PRINCETON

REC. FEB 1881

GICAL

BY.



SPARKLES OF GLORY.

The Two Creations or Two Natures of Flesh and Spirit.

THESE two *Creations* are two distinct *Natures*, from whence all things of *Flesh* and *Spirit* come forth; the two *Adams* are the two *seeds*, *roots*, or *principles* of these two *Natures* or *Creations*, the *Old* and *New*; so as in the knowledge of these two there opens a Prospect both of heaven and earth, of the first *man* and the *second*, who are the *sean* or *womb* of all things *carnal* and *spiritual*, and into whom are gathered up all the *Mystery* of *Christ* and *Antichrist*, and from whence the *Mystery* of

πρῶτος ἄνθρωπος.

δεύτερος ἄνθρωπος.

Eph. 4. 22, 23.

1 Cor. 15. 22.

παλαιὸν ἄνθρωπον
καὶ τὸν ἄνθρωπον.

πνευματικὸς
ἀνακρίνει
πάντα.

both are brought forth before those that are *spiritual*; the *spiritual man judgeth all things*.

- Rev. 21. 3. The first *Adam* is the root of all fleshly *Creation* and *Excellency*; the *glory* of the first *Creation* is gathered up into him, as the *light* into the *body* of the *Sun*; the life of *Angels* or *Spirits*, of *sense* or *beasts*, of *nature* or *vegetation*, is all in him: So as *man* is all created excellency in the *map* or *abridgment*; and *God*, making his *Tabernacle* with man, dwells at the same time with all his *Creation*; *Man*, being the glorious and bright sum or *whole* of the *Creation*, was a *figure* and *type* of the *Son of God*, *Jesus Christ*: And therefore he was said to be made after his own *Image*, which *Image* was *Jesus Christ*, called by the *Apostle* the *Image of the invisible God*, the *brightness of his glory*, and *express Image of his Person*.
- Gen. 1. 26. ἡ σκηνὴ τῆ
θεῶ μετὰ τῶν
ἀνθρώπων.
- Rom. 5. 14. ἐστὶ τύπος.
- Heb. 1. 3.

And while man was thus in the *Image of God*, and stood and lived in *Communion* with *God*, walking in that *Paradise*, or that *Glory* of his first *Creation*, in obedience to *God*, and *participation of God*, he

was the *Image* of all or any created excellency, as it was, or is, or shall be in order to a more excellent life, to a life out of itself, in him who is the fountain of life. Psal. 36. 9.

And while man was in this communion and dependency to God, as he was made in his *Image*, or as he was the likeness and similitude of God, he was the figure and image of Jesus Christ in his New Creation, or whole body, or Saints, who know no other life than in God, whose springs are all in him; the Lord God being their everlasting light, and their God their glory. Gen. 1. 26. Eph. 4. 23. κατὰ θεὸν κτισθέντα.

While they, like the golden Candlestick in Zechariah, are fed with the golden oil that is continually flowing and issuing through the golden pipes. Zec. 4. 12.

The excellency of this first Creation is but earthly or fleshly in the Spirit's account, and as it stands in distinction to the second Creation, or new man, or Lord from heaven; so as the circuit or furthest attainment of man in this Creation is but to things of this Creation; from things of rational 1 Cor. 15. 47. πρῶτος ἄνθρωπος ἐκ γῆς, ὁ κύριος ἐξ ὀρανῶ.

and *Angelical* glory to things of *lowest* and most *earthly* life or excellency, of which *Solomon* was an Image: as his heart was *large like the sand on the sea shore*, and as he was *wise from the Cedar in Lebanon to the wormwood in the wall*; from the highest to the *lowest part* of this Creation, comprehending all from the *top* of this Creation to the *bottom*; and seeing the *face of God* in this more darkly, as in a glass, the *invisible things* of him *being clearly seen* and understood by the things that are made, even his *eternal power and Godhead*.

τὰ ἀόρατα.

Rom. 1. 20.
αἰδώς αὐτοῦ
δύναμις καὶ
θειότης.

Gen. 3.

Now all this excellency and glory of the *first man* did leave *God*, being tempted of the *woman* and the *serpent*, which were a figure of *fleshly wisdom* without *God*, and of the *weakness* of this Creation in its own *nature*, as it was drawn away and enticed from its *life* in *God* and *communion* with *God*, to live in *itself*, or own *life*, and to be to *itself* what *God* should have been, *wisdom*, and *life*, and *righteousness*, *power*, and *strength*, and *preservation*, and all things.

And as it left *God, life, and communion* in him, was a *figure* or *image* of this *Creation* departing from *God*, and living out of *God*; and now, according to this *Independent* subsistence or *life* from *God*, it *apostates* and *degenerates* into that *nature* which is called the *seed* of the *serpent*, the *old man*, the *mystery of iniquity*, which appeared all along in the cursed *figures* or *types* of *Cain*, of *Esau*, of *Ishmael*, of the children of the *bondwoman*, of *Judas*, of *Antichrist*, of the *whore of Babylon*; so as all the *knowledge* of *sin*, of all *fleshly abominations*, whether more *spiritual* or *carnal*, are discovered in the *knowledge* of this *first man*, thus discovered as he lives not in *God*, nor in *communion* with *God*, and lives a *life* distinct from the *life* in *God*, and all his *actings* and *workings* are from his own *life*, his *life* of this *Creation*, and to himself, not from *God*, nor to *God*.

The second *Adam*, or *Jesus Christ*, is that *quickenings Spirit*, or *Lord from heaven*, and is the root of all the second or new *Creation*, which is *created* according to

2 Thes.

7.

τὸ μυστήριον
τῆς ἀνομίας
abolitionis.
Gen. 4. 1.παιδείκης
τέκνα.

Gal. 4. 23.

τὴν πόρνην με-
γάλην ἐφύβρισε.

Rev. 19.

Eph. 4. 24.
ἐν δικαιοσύνῃ
καὶ ἁγιότητι
ἀληθείας.

God, in righteousness and true holiness, which righteousness is called the righteousness of God and true holiness, which is an holiness more glorious than the holiness of the first Creation, an holiness which is of God, not of man, and therefore true holiness, or holiness in truth.

εἰκὼν τοῦ Θεοῦ.
Col. 1. 15.

This Jesus, or second Adam, as he is Spirit, is called the Image of the invisible God, the brightness of his glory, and express Image of his Person; is the life manifested, the Word of God, he that is alive for evermore, the Alpha and Omega, the beginning and the ending; this is he who is the wisdom, mind, or understanding of God, and was in God, and is the Immanuel, or God with us, or God making his Tabernacle with men.

1 John 1. 2.
ζωὴ ἐφάπα-
ρῶς.
John 1. 1.
Rev. 1. 8.

Prov. 8.

Mat. 1. 23.

Rev. 21. 3.

Luke 10.
22.

This Jesus Christ is that glory of God in which the Father is revealed, and so none knows the Father but the Son, and he to whom the Son will reveal him.

John 1. 18.

Prov. 8. 31.

This is he who, being in the bosom of God, declares him to the sons of men, and so rejoices in the habitable parts of the earth.

This Jesus Christ is the *revelation* of God, even the *Father*; this is the *glass* or *crystal* of God, in whom *we with open face behold*, 2 Cor. 3. 18. *as in a glass, the glory of the Lord*, and are changed from *glory to glory*. κατοπτρίζομενοι.

The *Sons of men* taken into this *glory* of the *Son of God*, are that new or second Creation, that *new Jerusalem*, which came down from God, the *city of the living God*, πόλις θεῶν ζώντος. the *Spirits of just men made perfect*, Heb. 12. 23. the *new creature*, the *heavenly men*; as is the *Lord from heaven*, so are they that are *heavenly*; the *spiritual men* of him who is the *quickening Spirit*; so 1 Cor. 15. 47, 48. as Jesus Christ is made unto us 1 Cor. 15. 45. the wisdom, power, righteousness, sanctification, and redemption of 1 Cor. 1. 30. God.

This *Jesus Christ* is the *root*, *seed*, *principle*, or *original* of all this *new and heavenly life, glory, and spirit* to the *Sons of men*, wherein they enter within the *veil* or *flesh*, which is the first *Creation*, beyond which is this *glory* and *light*; the *veil* of this first *Temple* or *Creation* being rent by

him who crucified all *flesh* through the *eternal Spirit*, and entered into his *glory*, and is now passed into the *holiest*, through whom we have access to God even the *Father*, through the *blood* of the *everlasting Covenant*; which *blood* was the first *Creation* and *Excellency* crucified to the very *life* and *blood* of it; this was the *seal* or mark of the *New Testament* in his *blood*.

This *Son of God* is he who came to restore the first *Creation* from its *enmity to God*, and so in that *Ministry* of his *flesh* became the *word of reconciliation*, by which the *world was reconciled unto him*; and in this *Creation* wherein *man* had sinned and departed from *God*, living in his own *life*, the *Son of God* was manifested in this *Creation* to condemn *sin* in the *flesh*, and to take away *sin*, and to fulfil the *righteousness of the Law* in the *flesh* of this first *Creation*, the *law being weak through the flesh*; and thus he was made *sin for us*, who knew no *sin*, that we might be made the *righteousness of God* in him; not only righte-

Heb. 9. 14.

Luke 24.

26.

εἰσέλθειν εἰς
τὴν δόξαν
αὐτοῦ.

ἐν ὁμιλίᾳ δια-
θήκης αἰωνίᾳ.

Cor. 5.

18.

τὴν διακονίαν
τῆς καταλλαγ-
γῆς.

Rom. 8. 3.

Rom. 8. 3.

ousness according to the law, Christ being the end of the law (for righteousness) to every one that believeth; but the righteousness of God, a righteousness of more glory and excellency.

Rom. 3. 21,
22.
δικαιοσύνη τῆ
θεοῦ.

The Son of God did not only fulfil this, bringing home this first Creation or man to God, according to his first excellency and communion with God; but in this appearance in the flesh he was a figure of God, whose design is to make his Saints his Temple, his Tabernacle, his Body, his new Creation, his new creatures, his habitation or house. And God thus manifested in flesh was a figure of that mystery of godliness in us, or God becoming an Immanuel, or God with us.

1 Cor. 6. 19.
Rev. 21. 3.
1 Cor. 12.
12.
Eph. 4. 2-1.
Eph. 2. 22.
θεὸς ἐφανερώθη
ἐν σαρκί.
1 Tim. 3. 16.
Mat. 1. 23.

And in his crucifying all this first glory in which he appeared, revealed that old design of God, that mystery hid from ages, and now made manifest to the Saints; nailing all the flesh of his Saints to the same Cross, and being lifted up draws all men unto him, which is the Mystery of the Gospel, or Christ crucified; all the life or

Col. 1. 26.
τὸ μυστήριον τὸ
ἀποκεκρυμμέ-
νον ἀπὸ τῶν
αἰώνων.

John 17.
21.

excellency of this first Creation being crucified in the Saints as in Christ, whereby they enter into their glory as he did into his, and are in the same glory of God made one, as he and the Father are one.

Phil. 3. 10.
τὴν κοινωνίαν
τῶν παθημά-
των.

This is that fellowship of Christ's death, sufferings and resurrection, spoken of by Paul, into which the Christian is received.

And now all things of this new or second Creation, as they are spiritual and heavenly, are only in and through the same Spirit, and discerned in the same Spirit.

1 Cor. 12.
12.

ἐν ἑσὶ σῶμα
ἥτως ὁ Χριστός.

And the whole Christ, or Son of God, is head and body, he and his, who shall enjoy and live with God in one Spirit, when God shall be all in all, and the fulness of the stature of Christ grown up to be the body of him who filleth all in all.

τὸ πλήρωμα
παντα ἐν
παῶσι πληρω-
μένον.

Rev. 3. 14.
Col. 1. 15.
Col. 1. 17.

And Jesus Christ in this consideration of the whole man, nature, or body in which God is revealed, is the beginning of the Creation of God, the first-born of every creature, in whom all things sub-

The true Church.

THAT is the Church or *body* of Christ which is *baptized* εἰς ἑνότητα
ἐβαπτίσθημεν. by one *Spirit* into *oneness* and *unity* of Spirit, a *unity* or incorporation with Christ, being made John 17.
23. *perfect in one* ; even one, as *thou, Father, art in me, and I in thee.*

This *body* is that wherein all the *members live*, and are *quickened* in one and the same *Spirit* with Christ, and in this *unity* if one member suffer, all the members suffer with it. 1 Cor. 12.
13.
1 Cor. 12.
26.

All the members of this body have the same care one of another. 1 Cor. 12.
25. This body is *spiritual*, and all the members of it *spiritual* ; because Christ is the head of it, and he is 1 Cor. 11. 3. a *quickening Spirit*, and the Lord 2 Cor. 3. 17.
ὁ κύριος, τὸ
πνεῦμα. *that Spirit.*

That is the true Church which is the *Temple of God*, where God dwells : ye are the *Temples of the Holy Ghost*, Jesus Christ is the *chief corner stone* of this Temple, *elect* and *precious* ; this is the *Temple* which the *Angel* measures with a golden reed, and the *Altar* Eph. 2. 20.
1 Pet. 2. 6.
Rev. 11. 1,
2.

thereof, or the *eternal Spirit*, upon which all the first Creation is offered in the Saints as it was offered in Christ, who through the *eternal Spirit* offered himself, leaving out the *outward court*, or the *flesh* and *first Creation*, and all outward *administrations*, which are given to the *Gentiles* to tread down.

Heb. 9. 14.

The *Tabernacle* and *Temple* were *figures* of this wherein *God* and the *glory* of *God* appeared; and all *gatherings*, *Communions*, or *Fellowships* called *Churches* in the Gospel, were clearer *types* of this.

5-7. 25. ἐδρασί-
ωμα.

1 Tim. 3.

15.

Heb. 12.

23.

This is the *Church* which is the *pillar* and *ground* of *truth*, the *general Assembly* and *Church* of the *first born*, which are written in *heaven*.

This is the *Church* to which *Jesus Christ* is *all*, and in *all*, *filling all*, the *Apostle* to this *Church*, the *Prophet*, *Pastor*, and *Teacher*, *preaching* to it, *prophe- sying* in it, *feeding* it, and *watching* over it, and *teaching* it, so as all are *taught* of *God*.

Eph. 4. 11.

This is the *Church* against which

the gates of hell cannot prevail, having Jesus Christ its rock and foundation.

Mat. 16. 18.
ἐπὶ ταύτῃ τῇ
πέτρᾳ οἰκοδο-
μήσω μὲν τὴν
ἐκκλησίαν.

This is the *Church* to which all the promises of *Spirit*, *life*, and *glory* are made to the *believers* and *members* that are in this Fellowship and of this Church.

And into this Church all are admitted through the *Spirit* of Christ, and all are discerned *members* in the same *Spirit*, and tried by the *Spirit*.

1 Cor. 12. 10.
1 John 4. 1.
δοκιμάζετε τὰ
πνεύματα.

And this Church of Christ being thus *baptized by Spirit* into one *body*, is not to be divided by any outward things which are of this *Creation*, which are *visible*, *outward*, and *perishing*; or by any *fellowship* and *ordinances* below the *glory* of the *Spirit*, which are part of the first *Tabernacle*; nor are the members of this *spiritual Church* to be divided by any *schism* or *division*, procured or effected by any *principle* less, or less excellent than the *Spirit* of God.

Col. 2. 20,
21.

And therefore whatsoever *fellowship* in pretence of *Church-notion*, or *Baptism-notion*, or *Presbyterial-notion*, shall cast itself

Rom. 13.
10.
Rom. 8. 2.
Col. 2. 20.

into any *model* of the *letter*, which allows not *communion* with other believers in *Spirit*, in whom the power of the *Spirit*, and of *Christ* cannot be denied, but to be visible and apparent, though not in the practice of some particular *ordinance*, such *fellowship* will in the *day* of the *Lord Jesus*, or clearer *revelation* of *Christ*, see how they have offended many *little ones*, whom in these outward things they ought to have *pleased to edification*, the *law* of *love*, and *spirit* or *life* being more royal and excellent, than any worldly rudiment whatsoever.

The true Personal Reign of Christ as it is Spiritual.

Luke 24.

2 Cor. 3.
17.

1 Cor. 5. 25.

THE Lord Jesus is entered into his *glory*, having crucified flesh, and sits at the *right hand* of *God*, or in the *choicest glory* of the *Father*, where he is the *Lord that Spirit*, and the *Lord of glory*.

The *Lord Jesus* must reign till he hath put *all his enemies* under *his feet*: he fills all administrations of *Dominion*, *Judgment*, *Power*, and *Magistracy*, in the world, which

is part of his Kingdom here, all judgment and power in heaven and earth being committed unto him ; yet this is not his spiritual reign, though administered by him who is in Spirit.

John 5. 22,
27.
Mat. 28. 18.

The Lord Jesus hath a kingdom inward and spiritual, the kingdom of God is within you, the kingdom of God is righteousness, peace, and joy, the kingdom of God is in power.

Luke 17. 21.

1 Cor. 4. 20.

The Lord Jesus denied his kingdom to be of this world, or to come with observation, as lo here, or lo there, as the glory of the world, and the kingdoms of the world is in its appearance.

Luke 17. 21.
Mat. 24.

The Lord Jesus his coming is as lightning from East to West, filling heaven ; lightning is a glory without figure, so shall Christ's coming and revelation in Spirit be ; for as the lightning lighteth from one end of heaven to the other, so shall the coming of the Son of man be.

Mat. 24. 27.

The Lord Jesus his coming is in Spirit and glory, in revelation in his Saints ; he shall come to be glorified in his Saints, and admired in all them that believe.

2 Thes. 1.
10.

The Lord Jesus reigns already,

all things are *put in subjection under him*, death, and hell, and sin, and Antichrist, and the wicked; only we see not all yet put under him. Jesus Christ reigns in Spirit, only his reign appears not yet; now are we the

Heb. 2. 8. Sons of God, but it doth not appear what we shall be; but when he shall appear, we shall be like him.

1 John 3. 1.

All the prophecies, and promises of glory, and a kingdom of Antichrist to be destroyed, of the great Battles, of the Thrones, of the new Jerusalem, of him on the white horse, the Lord of Lords, and King of Kings are most glorious in Spirit, and most suitable to Christ in the glory of his Father, and for any other figure of Christ's reign or kingdom, in any fleshly glory, political or monarchical kingdom, according to any pattern upon earth; these conceptions or notions are occasioned by the Allegories, and Allusions, and Parables the Spirit speaks; which they that are weak and carnal, as some Disciples and Pharisees were, take more in the Letter than in the Spirit.

Antichrist within us.

THAT *Antichristian mystery* which seems to be working in so many *figures and shapes* without in the *world*, and makes up the truth of those Scriptures of the *beast*, and the *whore*, and the *false prophet*, &c. flows only from the *Antichrist* within us, or the *mystery of iniquity* which lies in the *flesh*, or *old man*, or *man of sin*, 2 Thes. 2. 3. the *Son of perdition*, as in the *root*, *seed*, or *principle*; and in us you may find all the *delusions* and *deceivableness* of *unrighteousness*, with all the several figures it appears in, in the *Revelation*, and Epistle to the *Thessalonians*, and the Spirit of that Natural man in 2 Thes. 2. us acts all that wickedness in us, which in the World comes forth only in *Images* more *Visible*, and *fleshly*: and to the destruction of this Antichrist we should look, and lay the *Axe* to the root of the tree, carnal wisdom, self-righteousness, high imaginations, fleshly apprehensions of God and Christ, changing the truth of God into a lie, with

all the false testimonies of our own spirits for the Spirit of God, the counterfeit *sealings* and *assurances* of our carnal hearts, the deceivableness of carnal reason, with all other actings of the flesh.

The Doctrine of Baptisms.

Βαπτίσμων
διδάχῃ.

Eph. 4. 21.
καθὼς ἔστιν
ἀλήθεια ἐν τῷ
Ἰησοῦ.

THE *Doctrine of Baptisms* is such a doctrine as clearly and spiritually understood, and opened, will establish the Spirits of many Christians, who are much in the dark in these, not distinguishing nor discerning the *Baptisms* as they are in their own Nature, and in Spirit, or as the *truth is in Jesus*.

The Baptists.

BAPTISM of Water being a Legal *Ordinance*, though a more clear administration of Christ, was administered always by *persons* of more than ordinary *gift* and *spirit*; for in all *Legal administrations* which pointed at and shadowed Christ, still they were per-

formed by some properly, and specially, and extraordinarily enabled for that *Office* or *Ministration*, and therefore the *tribe* of *Levi* was for *administration* of *Ordinances* then under the *Law*, and *Abraham* for Gen. 17. 23. *circumcision*, *Moses*, and *Aaron*, &c. *John Baptist*, the *Apostles*, and the more than ordinary gifted *Disciples*, and *Philip*, and *Ananias*: nor is there any extant in all the *New Testament* who did administer *Baptism*, but they were such as by a *power* and *gift* more than ordinary could make *demonstration* of their calling to the administration of *water*, which was first in that way of doctrine performed by him, than whom a *greater Prophet* hath not risen, even by *John* who Baptized; and so *Philip* and *Ananias*, the one working glorious miracles at *Sa-* Acts 8. *maria*, the other having a *vision* from God to warrant and glorify his call to that *administration* upon *Paul*, and so all the *Apostles* and seventy *Disciples*, were such who went about doing *miracles* as men excellently gifted for *administration*; and whereas the *Scrip-*

Acts 10. 48.

tures make mention of some *Disciples*, as those with *Peter*, who did not appear to do any thing more than others ; nor *Philip*, nor *Ananias* at the time of their *administration* of water ; it ought to be sufficient to us, that the *Scriptures* doth set forth *John Baptist* and the *Apostles* and *Disciples* that were more than ordinarily gifted, and *Philip* and *Ananias* who had sufficient warrant to themselves by such glory upon them for that *Office* and administration of *water* upon any, and for those other *Disciples*, surely we see and read enough to tell us, in those that were so gifted ; and in them and their gifts, there is *light* enough to shew us the *glory* of those *Baptists* that did undertake to administer, which in the *Scripture method* is sufficient for all others of whom the *Scripture* is silent.

Mat. 10.

And for that of *Christ's Disciples*, both in *John's* time and *Christ's*, and after his *Resurrection*, in the *Acts* of the *Apostles*, baptizing by *water*, we find this ; That the Lord *Jesus* himself baptized none, but his *Disciples*, nor

did he, in his first sending them forth, give them any power to *baptize* as in his *Ministry*, but they Baptized upon *John's* account, that of water being his ministration who *Baptized* unto *Christ* as well as they, though not in that clearness of *ministration* and *Doctrine*, as they did; and therefore *Paul* did tell the *Corinthians* he was not *sent* to *Baptize*, and did it according to his spiritual liberty, he was a *Jew to the Jew*, &c. and *Peter* and the rest did it upon the like account: though I believe they were under more bondage to these outward things, as *washing*, for *Peter* was an *Apostle* to the *Circumcision*, and *Ananias* who *baptized Paul* was a Jewish Disciple.

1 Cor. 1. 17.

Gal. 2. 8.

And further, I believe, that as the *Lord* did suffer the *Law* of *Ceremonies* to die out by degrees, and to be worn out by the *ministration* of the *Gospel*, so he did that part of *John's* Ministry, of washing, by the *Baptism* of *Christ*, of his *Spirit*, *I must decrease, but he must increase*, which surely was spoken not according to the *persons* of *John* and *Christ*, but ac-

John 3. 30.

according to their *ministration*, which is the great thing the *Scripture* takes notice on.

The Baptism of Sufferings.

THE *Baptism of Sufferings* is that Passion, Crucifying, and death, which the Body or flesh of Christ was to be Baptized or washed in; *Can ye be Baptized with the Baptism that I am Baptized with?*

τὸ βάπτισμα.
ἐγὼ βαπτίζο-
μαι. βαπτισθῆ-
ναι.
Mat. 20. 22.

The Baptism of Sufferings is that in which the Lord Jesus was to be perfected according to the flesh; *it behoved him to make the Captain of our Salvation perfect through sufferings.*

Heb. 2. 10.
ἀρχηγὸν τῆς
σωτηρίας.

The *Baptism of Sufferings* is that Jordan; that stream or flood of Passions which all the Spiritual Israelites were to pass through; this was that River of Brimstone, which is kindled from the breath of the Lord Jesus himself, through the flowings of which he was able to conduct all his, and Land them safely upon the shore or land of Promise, or on the other side Jordan; *I have a Baptism to be bap-*

tized with, and how am I straitened till it be accomplished!

Luke 12.
50.

Βάπτισμα
βαπτισθῆναι.

This Baptism of sufferings is that in which all the whole flesh of Christ is to be Baptized, all which flesh is not that only which Christ appeared in, but that of his body or members, *With the baptism that I am baptized with, shall ye be baptized, That I may fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church.*

ἐγὼ βαπτίζομαι.
βαπτισθῆναι.

Mark 10.
39.

Col. 1. 24.

τὰ ὑπερήματα
τῶν θλιψίων
ἐν τῇ σαρκί.

The Baptism of Water or of John.

THE Baptism of water is *John's* Ministry unto Christ: *I indeed Baptize ye with water unto Repentance*: the Baptism of water was a Legal washing, and therefore reckoned amongst things that are Legal; *The first Tabernacle stood in meats and drinks, and divers washings and carnal Ordinances*, which divers washings are called Baptisms in the Greek.

Mat. 3. 11.
ἐν ὕδατι.

Heb. 9. 10.

διαφόροις
βαπτίσμοις.

The Baptism of Water was therefore in its Ministry administered by *John*, who was a Prophet nearer

the more clear Revelation of Jesus Christ than the rest, for a *greater Prophet than John hath not risen*, and therefore this Ministration was administered by him who was a Prophet, or one rather upon the account of the Law than the Gospel, for *he that was least in the Kingdom of God is greater than he*.

Mat. 11. 11.

μικρότερος.
μείζων.

The Baptism of Water was not given in Christ's Ministry to his Disciples or Apostles, who, when he sent them out to preach first to the Jews, gave them not one word to Baptize; the Lord Jesus was Baptized by *John*, the Minister of Water, to fulfill righteousness for his, the Righteousness of washing which was Legal as Circumcision, therefore we are said to be Circumcised with him in Circumcision, buried with him in Baptism; the Baptism of Water was performed by the Disciples and Apostles of Christ in the Name of the Lord Jesus, as all other Legal Ordinances were, for Circumcision and all was to Christ, who was *the end of the Law*; but Jesus Christ himself never Baptized any, never was an

Mat. 10. 5.

Col. 2. 11,
12.

administrator of it in his own person, *he Baptized none, but his Disciples*, so as his Disciples Baptized none, as his only Ministration, but as from *John*, and as in his Ministration unto the Lord Jesus, and as a Ministration which was begun by one who was so eminent a Prophet, and so acceptable to Disciples that were weak and Legal.

The Baptism of Water was more used by those Apostles or Disciples which were Jewish, and to the Jews, as *Peter*, who had the Apostleship of Circumcision, and so did Judaize more; than by the Apostle who was less a Jew, and had not seen Christ in the flesh but in the Spirit, and was an Apostle to the Uncircumcision, and professed he was not sent to *Baptize, but to Preach the Gospel*.

This Baptism of Water was called a Baptism of Repentance, and of Manifestation to *Israel*, because that coming of Christ in the flesh was the first opening of the Mystery of Christ in flesh *to those who were under sin and bondage*, as the Jews and the Gentiles were.

John 4. 1,
2.

Gal. 2. 8.
εἰς ἀποστολὴν
τῆς περιτομῆς.

1 Cor. 1.
17.
ὁ γὰρ ἀπέστει-
λε ἐμὲ χεῖρὸς
βαπτίζειν.

Acts 19. 4.
John 1. 31.

The Baptism of the Holy Ghost, or Gifts.

ἐν πνεύματι
ἀγίῳ καὶ
πυρὶ.

THE Baptism of the *Holy Ghost or Gifts*, is that Baptism which is said to be more properly *Christ's ministration*, *He shall baptize ye with the Holy Ghost and with fire.*

Mat. 28.
19.

The Baptism of the Holy Ghost or Gifts was that Baptism which the Lord Jesus promised his Disciples to fulfil upon them, and upon their Ministration, *Go, teach and Baptize all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you, &c.* or, I Disciple those Nations, and Baptize them with the Holy Ghost in your ministration; for we all know that *Apostles and Disciples* could not *disciple or baptize* any: who is *Paul* or who is *Apollos*? and this Ministration of the Holy Ghost or Gifts was to last that Age, for so is the Greek, not *for ever and ever*, or to the end of the world, as is commonly read, but to the

πάσας τὰς
ἡμέρας ἕως
τῆς συντελείας
τῆς αἰῶνος.

Age, or during the time, or for the fulfilling of that ministration.

The Baptism of Gifts or the Holy Ghost was administered from Christ in the Disciples' ministration, *Be Baptized, and ye shall receive the gifts of the Holy Ghost; for the promise is to you and to your children, &c.* which promise is that of gifts or the Holy Ghost, which was that thing promised by John upon Christ's Ministry, *He shall Baptize with the Holy Ghost;* and was promised by Jesus Christ himself, *Ye shall be Baptized with the Holy Ghost, &c.;* and Paul laid his hands on them, and they received the Holy Ghost; and the Holy Ghost fell on them, this was a promise in the Prophets too. Acts 1. 5.
Acts 19. 6.
Joel 2. 28.

The Baptism of the Holy Ghost or Gifts and fire was in figure: Gifts held forth the flowing of a more spiritual Nature or of the Spirit upon those who were true spiritual Disciples, and fire was a sign or figure of the power of the Spirit in the spiritual Disciples, burning up and destroying flesh and the body of sin in them, even

this first Creation, upon which it fell, for it sate upon each of them in fire, signifying, by its resting upon their flesh, what part was designed to loss and purification; *The fire shall try every man's work of what sort it is; if any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire.*

1 Cor. 3.

13.

τὸ πῦρ δοκιμάσει ὡς διὰ πυρὸς.

The Baptism of Christ.

THE Baptism of Christ, which is his own proper and Spiritual and only ministration, is that by which all true Christians are *Baptized into fellowship* with him, and *oneness* with him; and so becomes wholly washed in the New creature, or New man, or Baptized into the very Name of the *Father, Son, and Holy Ghost*, of which that Baptism administered in gifts, or the Holy Ghost by the Apostles, more *visibly* was a sign.

εἰς τὸ ὄνομα
εἰς [into] τοῦ
πατρὸς, &c.

2 Cor. 3.

17.

Col. 1. 15.

The Baptism of *Christ*, who is *the Lord that Spirit*, the *Image of the invisible God*, the quickening Spirit, is that one Baptism spoken on in *Ephes. 4, One Lord*,

one faith, one Baptism, for Jesus Christ administering in himself, and his own Spiritual Nature, can only make us thus *one* with himself, and with his own body.

The *Baptism of Christ* thus Administered in his own *Spiritual Nature* upon his, is that very Baptism by which we are in the fellowship of his sufferings and of his death: *as many as are baptized into Christ, are Baptized into his death*, and *as many as are baptized into Christ have put on Christ*; so as this Baptism, by which we are all Baptized into Christ, and put on Christ and his death, is spiritual; for Christ cannot be truly put on, nor any thing of his, his sufferings, death, or resurrection, but in *Spirit and Truth*, whereby we are truly crucified and dead with him, to ourselves and the world, and alive with him in one spirit; *the same Spirit that raised up Jesus Christ shall also quicken our mortal bodies*.

The Baptism of Jesus Christ is that whereby we are baptized into his body; now his body is a *Spiritual* one, and fashioning like his

Eph. 4. 5.
ἐν βάπτισμα
[unum].

Phil. 3. 10.
Rom. 6. 8.

εἰς Χριστὸν.

Rom. 6.
Gal. 3. 27.

Χριστὸν ἐνε-
δύσασθε.
Christo in-
duti.

Gal. 5.

Rom. 8.

αὐτῷ πνεύ-
ματός.

1. Cor. 12.
13.
εἰς ἓν σῶμα
[into.] glorious one, *by one Spirit we are all baptized into one body.*

Col. 2. 10.
πεπληροῦμε-
νοι.
now we are complete in him only by being one with him in *Spirit and Nature: He being made unto us Righteousness and Sanctification, &c.* and thus we are said to

Col. 2. 11,
12.
ἀχειροτονοῦ-
ντοί.
be *circumcised with the circumcision made without hands, and buried with him in baptism, where-*

in also we are risen with him through faith, or Spirit; so as we are Baptized in him as we are Circumcised in him, that is, we are all in him; and as the Circumcision is without hands, so is the Baptism, it being the Apostle's whole business in this Chapter to take us and the *Colossians* up higher than rudiments, which perish with using.

Col. 2. 20,
21.
The Baptism of Christ is that true spiritual *washing and cleansing* wherein all his are baptized, not the putting away the filth of the flesh, but the answer of a good Conscience towards God by the resurrection of Jesus Christ, and this is the Baptism which is

1. Pet. 3,
21.

said in this place to save us, as Noah's Ark did those eight persons in figure, therefore saith the Apostle, *the like figure whereunto Baptism doth now save us.*

ἡμᾶς σώξει.

1 Pet. 3.
20.

Βάπτισμα

ἡμᾶς σώ-

ξει ἀντί-

τυπον.

Exemplar.

The Divers Ministry, with the Ministry of Christ in his Saints.

UNDER the Law there was a Priesthood, the administration of the Law and Sacrifices being gathered up into one Tribe, that of *Levi*; none was to take this office but he that was called of God, as *Heb.*
was Aaron.

Under the Law there were Prophets, as *Moses, Samuel, Elijah, Isaiah, Ezekiel, &c.* the Interpretation of the Law, and the more spiritual Revelation of the Will of God, were administered by the Prophets, or some few to whom the Word of the Lord came.

Both Priests and Prophets were Types and Figures of Jesus Christ to come, the great high Priest and *Heb.*
Prophet of his people as well as in ministry to the people.

Mat. 10. In the more clear Revelation of the Gospel, the administration of Christ was committed to a few, or certain Disciples in distinction of Gifts and Office; twelve of whom were called Apostles, and seventy Disciples.

Eph. 4 When Jesus Christ went out of *flesh* into *spirit*, or ascended, he confirmed and settled this *ministration* by pouring out gifts of *Spirit* for the more glorious and visible quickening and spiritualizing this Ministration; he ascended up on high *and gave gifts unto men*, he gave some Apostles, some Evangelists, some Prophets, some Pastors, some Teachers for the work of the Ministry, &c.

1. Cor. 12, 10. During the Ministration of Jesus Christ in the Church in this distinction and diversity of gifts, there were such as were spiritually and visibly gifted accordingly, so as the Apostles and Evangelists, and Prophets and Pastors were known to be such, both by the Saints or people of God, to whom they did according to their gifts administer, and to themselves, they administering in the knowledge of such gifts of Spirit as were in them.

1 Cor. 9.

During this Ministration of Jesus Christ by Apostles, Evangelists, Prophets, Pastors, &c. the Disciples that were not in the distinction or number of such, but were only called Disciples, yet did Preach and administer as they had received.

Acts 8. 4.

Rom. 12, 6.

Antichrist, or the Mystery of Iniquity, came in upon this Ministration by gifts and Ordinances, and the glory of the Spirit and power of gifts went off from the visible Church, as the glory of God from the Temple to the threshold, till it was wholly departed; this was the *falling away* prophesied on by *Paul*, and by *John* in his *Epistles*, and in the *Revelation*, in the vision of the *Churches of Asia*, and of the *Beast*, and false Prophet.

2 Thes. 2, 3.

1 John 4. 1, 3.

Rev. 2. 3. chapters.

Rev. 13.

All things in the visible Churches of the Nations were, and are, in the absence of the Spirit and of gifts, administered by Arts and Sciences, and Grammatical knowledge of tongues and languages, and according to some spiritual measure received in some, to whom these things are in some degree *sanctified and spiritualized*.

All knowledge and understanding

of the Original, all Interpretation of Scriptures is according to the outward and inward administration of both, through Arts, Sciences, and tongues acquired, and through such a measure of spiritual understanding as each have received.

There is no restoration of these gifts of Spirit, which were in the first ministration of the Church, as of Apostles, Evangelists, Prophets, Pastors, Teachers, according to the first institution, that is, so as the gifts of all these Offices are clearly to be seen and discerned in Spirit, to be the very *unction* and *gift* either of Prophet, or Pastor, or Teacher, as in the first Ministration, which will more clearly appear in singling that pure gift of Spirit that is in each from the habits of Arts and Sciences, and Languages acquired; and from that Spiritual understanding which is in all the Saints, according to that work of the Spirit, or regenerate part in them, which is one and the same for nature and substance of *regeneration* with all; so as no super-added, or proper, or distinguishing gifts appear upon any other ac-

count, but either a *natural*, or *artificial*, or purely *Spiritual* account; not upon any account of distinction of *gifts* and *Office* as at first, when the Spirit was poured out, and this will appear yet more in comparing *times*, and *persons*, and *gifts*; our *times* with the first, our *Pastors* even of all *Churches* with the first, and the *gifts* of all now with the *gifts* then: then the *Spirit of God* was poured out in *gifts*, and the *Disciples* were *taught of God*, and *Prophesied* and *Preached* from the mere *gift* and *spirit* received; but now *Prophets* and *Pastors* are taught from another account, viz. upon a more *Artificial* and *industrious*, and *humane* account, and their *regenerate Nature*; then they ministered and spake as the *Oracles of God*, then they spake as the *Spirit only* gave them *utterance*.

The Ministry that is raised up Acts 2. to destroy *Antichrist*, or the *man of sin*, which prevailed against the first *ministry* and *gifts*, is to be more glorious, and powerful, and mighty, as the *Ministry of gifts* was more excellent than that of

the *Law*; and so destroyed that power of *Apostacy* that had prevailed upon the *Priesthood* and *Law* then; so the Ministry that is to destroy that *mystery of iniquity*, which prevailed upon the Gospel *Ministry of gifts*, must be more excellent, and glorious, and powerful than that, and this is *Jesus Christ himself, called the*

Acts 3. *Prophet whom we are to hear;*

Heb. 8. and that *GOD*, of whom *we shall all be taught; Ye shall be all taught of God*; and he that shall destroy *Antichrist by the brightness of his coming*, and that *Angel with the everlasting Gospel*, prophesied on by *John, preaching and enlightening the earth with his glory*; this is the day of *Jesus Christ, whose coming is prepared as the morning.*

Rev. 14. 6.
Rev. 18. 1.

Hos. 6. 3.

The Ministry of *Jesus Christ*,
Rev. 18. 1. this *Angel of the Covenant*, is through his people, who are his *Angel*, or the *Angel and Messenger* to him, as he is the *Angel* to God or *Messenger*, or *he that was sent of God*; and this Ministry is a Ministry of *Jesus Christ* in all his *Saints or people*, according

to his administration of *light*, and *glory*, and *truth* in them, shining in them to the revelation of *truth* and the *Gospel*: This Ministry exceeds the *Priesthood* of the law, which was but in one *tribe*, and one *sort* of men, and was but a Ministry of *Christ* to come in the *flesh*; this Ministry is of *Jesus Christ* the *Prophet* in the *whole body* of his *Saints*, come in the *flesh*, and *perfected in spirit*, and entered into *glory*. Luke 24.

The Ministry of *Jesus Christ* the great *Prophet* in all his *saints*, or *people*, or *body*, is a Ministry exceeding the Ministry of the *Gospel* in *gifts of miracles* and *other gifts*; for *that* was in some, *this* in all, that of *men* more immediately, this of *Jesus Christ* more immediately; that of some *gifts*, which, though excellent in their *nature* and *operations* of the same *Spirit*, yet these might be such as were not *spiritual*, but *carnal*; but the pure Ministry of *Jesus Christ* in his *Saints*, in himself, as he is the *quickenings Spirit* and *Lord from heaven*, is in none but such as are of his *body* and in one *Spirit* with him.

The present *Ministry* of men amongst all the Churches at this day according to any appearance of the *Spirit of God* in them, though running through the *channel* of *Arts, Sciences, and Languages* acquired by *natural* power and *industry*, is such a *Ministry* as we may hear and receive or partake of anything of *God* or *Christ* there, that we find in their *administration*, though this be not that pure *Ministry of Christ in Spirit*, as we find the *Apostles* and *Disciples of Christ* in the *Jewish worship* in the *Synagogues* and *Temple* under the *Apostacy* and *Corruption*.

Zeph. 2. And this *Principle of bodily and local separation* I find is both *Legal, and Jewish, and literal*;

1 Cor. 8. 4, and is sucked in by the *Saints*
5, 6. from the first Gospel discoveries, and from the *law, and Mosaical* principles of *separation*, and when the *Spirit of God* is more in them, they shall see it, and hath been, as I clearly find, no little hinderance, and is at this day, to the *power* of the *Gospel*, and *Jesus Christ* in *Spirit*, and the *body of Christ* in

the *unity of the Spirit* ; and since our controversies in these outward things and *Churchways*, &c. have increased, the *law of love and Spirit*, and *power of godliness* hath much abated ; while *form* and mere *letter*, and something of *outward order*, have taken up the place.

And though this may be an *offence* to such, as *Paul* saith, who *make conscience of the Idol* ; yet *we know*, saith he, an *Idol is nothing*, nor an *Idol Temple* ; but when they shall see the *Christian* as he is in *Spirit*, and the *new Creation*, and no other thing part of him but what is *glory, spirit, and life*, and that all the *law of outward order and form* is only a supplement to the *absence* of the *Spirit of God*, and to order their *outward man* amongst *men* to their *fellow saints* and the *world*, while the *law of the Spirit of life* is not in them *shining*, and *conforming* them in *Spirit and love* to the *Image of Christ*. And for my part I am far from denying any Gospel *form*, or way which appears to be the practice of the *Saints* then, because I conceive that *saints* see

1 Cor. 8. 4,
5, 6.

gathering and practising are yet under such a ministration, and are to walk in it while they are in bondage and weakness.

But, on the contrary, I am far from thinking these administrations to be our *glory* and high point of Reformation, which our *Brethren* of the *Independent*, and *Baptism*, and *Presbyterian* way do, but in all tenderness, love, and yet faithfulness to them, rather a *ministration of bondage and weakness* to the *Saints*, because the Scriptures make it clear, calling such ministrations our *seeing darkly as in a glass, and seeing in part, and that when the more perfect is come, then that which is in part shall be done away.*

1 Cor. 13.
8, 9, 10, 11,
12.

The Passage from lower Ministrations to higher.

THE administrations in which God hath appeared, and doth appear yet in some proportion, are these :

1. The *law* or *righteousness* of the

first *Creation*, in which *God* had communion with *man*, and *man* with *God*, yet rather as with a *Creator* than with a *Father* or an *Immanuel*, and in the outward *Court*, or first *Creation*, not in the inward or holiest; *Paradise* itself being but an *Image* of the excellency of this *Creation*. Gen. 1. 26.
Gen. 2. 7,
8.

Man having fallen through the temptation of the serpent, or fleshly wisdom, and the espousals of the woman, or the weakness of that *Creation* wherein he was made, hath the first law of righteousness presented to him in a new ministration of letter by *Moses* in *Tables* of stone from *God*, in which the first glory and excellency was ministered to man in his fallen and apostated condition. 2.
Gen. 3.
Exod. 20.
2 Cor. 3. 7.

And because the law or first righteousness was weak through the flesh, there was the lowest ministration of *Angels*, viz. by vision, dreams, &c. added, and likewise a ministration of *Priests*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, *Prophets*, by which man might have access unto *God* and speak with him, yet but in the outward *Court*, Heb. 1. 1.

or *flesh*, or *things* of this *Creation*, though he filled these with another *glory*, a *richer* and a more *excellent* discovery of his *love*, in the promised seed.

There was another *ministration* added, of *war* and *peace* of the *Nations*, enemies in the *flesh*, and of a *promised land*, or *blessing* in the *flesh*, and the *Israelites* or *Jews* were to pass under this *ministration*, through all the *enmity*, *oppositions*, and *battles* of the *Nations* to this *Canaan*, all which was accomplished to them in *letter*, and in that in figure of a more *spiritual enmity*, and *kingdom*, and *glory*, which is fulfilled in the more *Gospel-revelation*, when the *fulness of time* came.

The next *ministration* is something clearer than all these, and something *brighter* than the *law*, yet not so *clear* nor full as that of the *fulness of time* which followed it, or of *Christ* in the *flesh*, and this *ministration* was that of *John*,
Mat. than whom a greater *Prophet* did not rise, yet he *that was least in the kingdom of God* was greater than he; he was a *burning and a*

shining light. The law and the prophets were till John, he was the Prophet of the Highest, and was sent to prepare his way, and to make Christ manifest to Israel by word and water, and this was only a ministration in order to one more spiritual, was to decrease, as the other did increase: the Baptism of the Spirit or fire was to lick up this of water, as in that figure of the sacrifice performed by Elijah the Prophet, when the fire came down and sucked up all the four barrels of water.

John.
Luke 1.

John 1. 31.

John 3. 30.

1 Kings 18.
34 to 38.

The other Ministration was the Gospel in the flesh of Christ, or in gifts and ordinances something more clear and in more discovery, and revelation; for the flesh of Christ in which he taught, and did miracles, and was circumcised and baptized, was a copy or draught of that ministration of gifts and ordinances, which was as perfect as the first Creation in its glory and purity, and yet higher and nearer to God, coming forth in more revelation of an Immanuel, or God with us.

Mat. 1. cap.
3. c. 4.

A further Ministration was more

Gal. 5. 22. nearness and participation of God manifested in *flesh*, or of *Christ*; and that was in *graces* or *operations* and *fruits* of the *Spirit*, as of *faith*, *repentance*, *love*, *self-denial*, *humiliation*, *meekness*, all which are a sweet spiritual administration, even the light of the
 2 Cor. 4. 6. *glorious Gospel of God shining in the face of Jesus Christ*.

Another *Ministration* respectively to a more excellent *glory* to come, is that by *Angels* in their *highest* administration, which is the only *Angelical* and *Seraphical revelation*, being something below the *Spirit*, yet *higher* than *reason*, or man's highest principle; and this *John* received all those more excellent *discoveries* to be fulfilled in their seasons.
 Rev. chap. 1 and 2.

There is another *Ministration* of more *Spirit*, of *love*, *meekness*, *self-denial*, suffering, overcoming *evil* with *good*, and conquering by receiving in the *wrath* and *enmity* of the world; and this I take one of the last and glorious *truths*, respectively to the *flesh* and the world, into which God will gather up his

people by times and degrees, from all *worldly* and *fleshly* interests and engagements, wherein they shall be carried up into a more full enjoyment of *God*, and conformity to *Christ* in his *sufferings, death,* Phil. 3. and *resurrection.*

The Lord Jesus walked first in this truth, he was led as a sheep to the slaughter, *when he was reviled, reviled not again, when he suffered he threatened not.* 1 Pet. 2. 23.

The Lord Jesus revealed this Gospel-truth, and distinguished it from the *law*, which *law* was, *an eye for an eye, and a tooth for a tooth.*

But he saith, *resist not evil, but whosoever shall smite thee on the one cheek turn to him the other also.* Mat. 5. 39.

Ye have heard it hath been said thou shalt love thy neighbour, but I say unto ye, love your enemies, *bless them that curse you, do good to them that despitefully use you and persecute you, that ye may be the children of your heavenly Father.* Mat. 5. 44.

The *Apostle* to the *Romans* re-

veals this ; dearly beloved, *avenge not yourselves, vengeance is mine, &c.*

Rom. If *thine enemy hunger feed him, if he thirst give him drink ; for in so doing thou shalt heap coals of fire upon his head.*

Be not overcome of evil, but overcome evil with good.

Mat. 5. The Lord Jesus prophesied of this, *blessed are the meek, for they shall inherit the earth ;* through their meekness they shall inherit, through their meekness only shall the *jealousy* and *enmity* of the Nations be allayed concerning them.

John in his vision of the latter times saw an appearance of this.

Rev. 14. Here is the *patience and faith of the Saints, of them that have the commandments and the faith of Jesus ;* to which that of the *Apostle to the Hebrews* answers, *there remaineth therefore a rest to the people of God, and he that is entered into his rest hath ceased*

Heb. 4. *from his works as God did from his.*

The last, and more full, and rich *Ministration*, and most naked, is that of God by himself in *Spirit*

to the sons of God, into which *Jesus Christ the forerunner is entered, and I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.* Heb.
Rev. 21.
22, 23.

And this *Ministration* is fulfilled then, when *Christ shall have delivered up the kingdom unto God*; and this is not only done upon the *whole body of Christ* at the last, but is fulfilled in its particular *accomplishments*, and mystery of *Spirit* here, there being found these *transitions, passages*, and resignations, and exchanges of glory in the Saint.

He that can receive it let him receive it.

The more full and naked *Ministration of God* by himself in *Spirit*, and *I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.* Rev. 21.
22, 23.

And as God hath appeared in all these former, saving the last, into which *Jesus Christ* hath entered, so they remain still as *figures* and as so many several *Signs or Planets* in *this Creation* and the *other*, for believers to be *born* in,

1 Cor. 15.

and to pass through in some *proportion* and *measure* till Christ hath *delivered up the kingdom unto God*.

God hath appeared in all these former *administrations* to his *people*, and they have enjoyed him in these *degrees*, and *distances*, and *approaches*; and they remain still as *figures*, and as so many signs and planets in the first *Creation* and the *second* for *Christians*, in some *measure* and *proportion* to pass through; so as he that is of any *spiritual* discerning in these, may be able to *comprehend* with all *saints* what is the *height*, and *depth*, and *breadth*, of God's *ministration* to his *People*, and to know *Saints* according to the measures they receive, and the *ministration* they live in with *God*.

I have drawn out these ministrations in their particular *orbs*, and *spheres*, and circles, which I could have folded up in three only, of *Law*, *Gospel*, and *Spirit*, or of *letter*, *graces*, and *God*, or of the *first*, *second*, and *third heavens*; but I saw *God* something *abounding* and variously *dispensing*, and

I followed him in that *fulness* and *variety* so far, as he hath lighted my candle.

I shall now discourse a little more generally of all these, and of the passage from these, and of *God* appearing in these, and his *going out* from these, till he hath *scattered* all these *veils* before him, that *he* and *his* may see and enjoy each other with *open face*, where we shall see as we are seen, and know as we are known.

The *Christian* passes through several *ages* and *dispensations*; as *Christ* was in the world, so is every *Christian*; he was made under the *Law*, under *Circumcision*, under *Baptism*, and the *Supper of bread and wine*, and then he crucified all that *flesh* he walked in under those *dispensations*, and entered into *glory*, for thus it behoved *Christ* to suffer and enter Luke 24. into his glory.

The Jewish Church, or dispensation which was according to *Moses*, and the *letter* in which they were led out in carnal and more fleshly courses, as in the proceeding against the Nations by *war* and *fighting*,

with all their other legal *rites* and *rudiments*, were a clear figure of the Christian under age, or under *tutors and governors*, and worldly *rudiments*.

The Disciples of Christ, according to *John's ministry* and *Christ's* in the *flesh*, were another type or figure for all Disciples of their *age* and *ministry*, and the *Spirit* of Christ works in all the *Disciples* according to such way, and proportion, and measure, and dispensation, *the heir as long as he is a child differing nothing from a servant, though he be Lord of all, until the time appointed of the Father.*

And I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not with meat.

And the great and excellent design or mind of God in all these things, is only to lead out his people, Church, or Disciples from age to age, from faith to faith, from glory to glory, from letter to letter, from ordinance to ordi-

nance, from *flesh* to *flesh*, and so to *Spirit*, and so to *more Spirit*, and at length into *all Spirit*, when the Son shall deliver up the kingdom unto the Father, and *God shall be all in all*, which last *transition*, or *resignation*, or *resolution* of all into the *kingdom of God* is not, as some think, only when the fulness of times or ages is come, but is transacting and finishing in *parts* and *members* of the body of Christ, and is not one single act, point, or effusion of *glory*, but a perfecting and fulfilling it in the several members of Jesus Christ, till the *fulness of the stature of Christ* be made up, and *the Church become the fulness of him that filleth all in all*.

For *the day dawns*, and *the day-star arises in the heart*, shining more and more unto a perfect day; and he who is the *bright and morning Star*, is still shining into the glory of *the Sun of righteousness*, and the *light of the Moon* shall become as the *light of the sun*, and the *light of the Sun* as the *light of seven days*, till

2 Pet. 1.
19.

Rev. 22.

Isa.

the Lord God himself be *the everlasting light*, and our God our *Glory*.

Thus is the *Christian*, or *Disciple* of Christ, passing on upon the several degrees and measures into the *glory* of Christ, and *crucifying* each condition as he passes through it, as all the Disciples have done before: the Jews passed out of that of the *Tabernacle* into the *Temple*, and from thence into the *flesh* of Christ, that *Temple destroyed and raised up in three days*, a greater than Solomon being there, and from thence into *Christ Crucified*, and so into a *ministry* of *spirit* and *life*.

And the *Disciples* all of them had a measure of time and season in each Ministration, and God had his when he filled the *Tabernacle* with a *cloud*, and the *Temple* with *Glory*, and the *flesh* of Christ with *unction* or *spirit* above his fellows; and while God lived in each *ministration*, quickening, and *glorifying*, and *acting* it for himself, that presence of God and of Spirit was to the Disciples like the Sun in Summer shining upon them, *the*

candle of the Lord shining upon Job 29. 3,
their heads, and his secret upon 4.
their Tabernacles. But when the line of God's season was run out to its *point and extremity*, that he would no longer stay there, nor have his glory inhabit in such or such a *ministration*, then that *ministration* became but a place of *desolation*, a solitary place for the *Satyrs to dwell in, and the screech Owl to sing in*, that is, for the *Spirit of Apostacy* and of *Anti-christ* or iniquity to possess and act in.

And for *Disciples* to stay longer in any *ministration* than the *Lord* or the *life and Spirit of Christ* is in it, is as if *Lot* should tarry in *Sodom*, *Israel* with the *Ark* when God was departed, the *Jews* in the *Temple* when the *Veil* was rent, and the *glory* gone off to the *threshold*, and from thence too; their *house* being left unto them desolate, even that *house* or *ministration* where the *light of God* did formerly dwell.

As if the *Disciples of Christ* that went into the *Grave* should step in and sojourn there where his *body*

had lain, and was risen and gone, seeking the dead amongst the living. The disciples of Christ were a true figure of such who, when Christ was dead, were *embalming* the *body*, and would preserve it with *spices* and *ointments* when the *spirit* and *life* was out of it.

Mat. 26. 51,
52.

The *Jews* were a figure of such who would preserve their *Law*, and the *shadows* of all their worship, when Christ had left them, who was the *life* and *substance* of all that *ministration*. *Peter* and the rest were a true image of such, who in that *sword* he wore was a true figure of all such as *Christ* suffers in a *warlike* and *defensive* posture about his flesh, or whom he suffers to be so far conformed to the *fashion* of the world, as to guard and preserve those *fleshly privileges* of his *presence* and power amongst them, and in that activity of his to rescue and preserve that flesh and body in which so much *glory* and *excellency* had appeared, and so many *miracles* were done, beyond that point or end of *ministration*, which *God* even the *Father* and the *Son* himself had set,

was a figure of all such as should stretch out any dispensation or ministration of God farther than the *line* or *spiritual* sinew of it will bear.

The Spirit and Life of Outward Ordinances.

THE second *Man* or *Adam*, in whom we all live, is a *quickening Spirit*, and the *Lord from heaven*, and is at the *right hand of God*, viz. in the *choicest glory* of the *Father*.

That by which the people of God, or all true Christians are born, is the seed of *God*, or *Word of God*, or the *divine nature* of *Jesus Christ*, or the *Spirit of God*, which is called *sanctification*, regeneration.

That the true spiritual Christian is that *new creature*, that sanctified one, or *regenerate one*, who is thus born, and hath *Christ formed* on him, and this *new creature* is fed by the *Spiritual* life of *Christ*.

That the *new creature*, or *spiritual man*, is one who receives all his *growth* and *increasings* in the

power, seed, and Principle of the Spirit of God, or Jesus Christ.

That the *Ministry* or *Ministration* by which he grows up to that *fulness of stature in Jesus Christ*, is a *Ministry* or *ministration* of *glory and spirit*.

That the true and *spiritual Baptism*, by which every *Christian* is *baptized into Christ's death*, is the *Baptism of Blood*, which is the *righteousness, spirit, or life of Christ*.

That the due and *spiritual Sacrament* of the *Lord's Supper* is the very *body and blood of Christ* in the *Spirit*, or that pure *spiritual nature of Jesus Christ*, quickening and *feeding up the Christian* into a *spiritual life and union with God*.

That the true *spiritual Minister* is *Jesus Christ*, who is called a *Minister of the Sanctuary* which the *Lord pitched and not men*.

That *Jesus Christ* is the true *Spiritual Apostle*, sent out from *God* to reveal the *Father*, and is so called by the *Spirit of God* in *Scriptures*, the *Apostle and High Priest* of our profession.

That *Jesus Christ* is the true spiritual *Prophet* that teaches his people, so as they are all *taught of God*, and is so called in *Scriptures* a *Prophet*, which the Lord God raised up instead of *Moses*.

That the true *Spiritual Pastor* is *Jesus Christ*, who is that one *Shepherd* prophesied on, who can lead his people only into *green Pastures*, or places of life.

That the *Spirits* of just men made perfect, or the true Christian in spirit, are those true spiritual *Elders* in the *New Testament*.

That the true *Church of Christ* is that spiritual company whom Christ hath washed in his blood, clothed in his *righteousness*, sanctified in his spirit, *espoused* to himself; this is the *City of the living God*, the *heavenly Jerusalem*, the *general Assembly and Church* of the *first-born*, the *House*, and *Temple*, and *Kingdom of God*.

That the true *spiritual keys* of the *Kingdom of God* is the very *Spirit* of God, the very *Spiritual* power of *Jesus Christ* upon *believers* and *unbelievers*, who hath the *keys of David*, and *opens*, and

no man shuts, and shuts, and no man opens.

That true *spiritual excommunication* is Jesus Christ, who is mighty in *Spirit* and *Power* in all his, pronouncing an *anathema maranatha* or curse upon *all flesh*, and delivering the *body* or sinful *flesh* over to *Satan*, or the *power of darkness*, whereby *flesh* and every fleshly member is cast out from all *communion* with God and Jesus Christ, and from those who are indeed *born of God*, and are the true *Spiritual Church* of God, which is no more than that true difference and distinction which Jesus Christ puts betwixt the *precious* and the *vile*.

The true *Spiritual Gospel-Order*, which the *Apostle* rejoiced to behold, is that *spiritual distinction* and variety in the *body of Christ*, wherein one Member differs from another in *measure of Spirit*, and *Glory*, and *Power*, and yet all *complete*, and make perfect that *body of Christ* in the *Spirit*; for he being a *spiritual head*, must have a *spiritual body*.

The true *Spiritual government*

is Christ reigning in the Saints in Spirit, ordering them in thought, word, and deed, holding forth his power, and sceptre, which is a *sceptre of righteousness* against *flesh and blood, Principalities and Powers, spiritual wickedness* in high places.

The true *Spiritual Covenant* is the *New Covenant*, which God makes with us in *Christ*, and wherein he is manifested to be their *God*, and they his people, to teach them, and *write his law in their hearts.* Heb. 8.

The true *Spiritual Ordination* is the hand of Jesus Christ, stretched out or laid on upon the *Spirits* of such Christians as preach or *Prophecy* of the *Ministry* of the *Gospel*, that is, such are rightly and purely *ordained* and *sent out*, who are sent out from the *power* of the *Lord Jesus*, to *whom all power in heaven and earth is given*, and are *anointed* of him to preach the *Gospel*, and *sent* of him, who *ascended* to give *gifts unto men*, some *Apostles*, some *Evangelists*, some *Prophets*, some *Pastors*, some *teachers*.

The true spiritual *trial* or exa-

mination of the *gifts* of any is then, when the *Spirit* of the *Prophets* is only subject to the *Prophets*, that is, when the gift by which any one speaks of *Jesus Christ* is manifested in the *hearts* and *spirits* of the *Saints* when they see the truths they minister as they are in *Jesus*, and in themselves, and in them that are spiritual, and truly *anointed* by the same *Spirit*; and so are all *Prophets* according to the *measure* given, or as they are all *baptized into one spirit* and *body*, and have all received of his *fulness*, who is that great *Prophet* raised up of our *brethren* like unto *Moses*, and are redeemed to be *Kings*, and *Priests*, and *Prophets*, even partakers of all his *offices* in *Spirit*, he being the spiritual *head* of all his, who are the spiritual *body*, his *Church*.



The Christian under Episcopacy, Prelacy, Presbytery, Baptism, Independency, &c..

THE whole world was divided into *Jew* and *Gentile*; the *Jew* was that only *visible Church of God*, to whom pertained the *glory*, and the *adoption*, and the *Covenants*: and yet this *Jewish Church* was exceedingly fallen from its *glory* and *purity* both of *Priesthood*, and *Worship*, and *Administrations*, when *Christ* came: So as now the *Prophecy* seemed to be fulfilled, they were now without a *King*, and without a *Priest*, and Hosea. without a *Sacrifice*, and an *Ephod*, and a *Seraphim*; and were corrupted with many *traditions* and *doctrines of men*, teaching for *doctrines the traditions of men*: Thus was the *Jew*, and their *Church*.

The *Gentile* had changed the truth of *God* into a lie, and had worshipped the creature more than Rom. 1. the *Creator*; and had changed the glory of the incorruptible *God*, and

were given up to a reprobate mind, and were therefore called *sinner*s of the *Gentiles* alienated from *the life of God, strangers to the Covenants of Promise*; thus were the *Gentiles* full of Idols and Idol temples, sacrificing to *devils*, and that way of the *knowledge of God*, which was both in the *law* written in their hearts *accusing or excusing*, and in the whole Creation, where the *eternal Power and Godhead was clearly seen*, even in the things that did appear, even that way of the knowledge of God in them was darkened, and *they became vain in their imagination, and their foolish hearts were darkened*.

Now when *Jew* and *Gentile* were both thus, yet God had his people amongst both, amongst the *Jew*, where *Zacharias* the Priest, *Elizabeth*, and *Mary*, and *Joseph*, and *Simeon*, and *Nicodemus*, a Ruler of the *Pharisees*, and *Joseph* of *Arimathea*, with many such, were like so many *Stars* in a dark night.

Among the *Gentile* there was a *Job*, a Queen of *Sheba*, a woman of *Canaan*, the *wise men* that came to *Jerusalem*, the *Greeks* that came

to see *Jesus, Cornelius* the Centurion, so as in every *Nation* he that serveth God, and worketh righteousness, is accepted of him, Acts 10. 34. and God is no respecter of persons.

When *John* came, who was a burning and a shining light, he preached to, and baptized all *Judea*, who went out to the Baptism of *John*, and taught his Disciples by forms of Prayer, and such rudiments, to their weakness, and God had his people here that were under no more knowledge of Christ, nor higher revelation, than this washing to Repentance, and to him that should come after him, and this low way of communion with God in forms or rules of Prayer given out by *John*, for so *John* taught his Disciples.

When *Christ* came preaching the Gospel of the kingdom, and teaching in Parables and Mysteries, he had a People and Disciples who knew little of his sufferings, that he should die and rise again, as *Peter*, and the rest, and knew little of that glorious doctrine and truth which he spake and preached to them, till he took them alone and

expounded to them those *Mysteries*; and his Disciples were under a form and *rule of Prayer* as *John's* were; *Lord, teach us to pray as John taught his Disciples*: They saw little more of him than his *fleshly presence* and *miracles*, they loved him, and clave to him, and followed him, but had very *few discoveries* of him in Spirit, except some few of them, *James*, and *Peter*, and *John*, before whom he was transfigured in the Mount, which was but figurative and typical of a more *spiritual revelation*; And when the Spirit of Christ was come, and the Apostles were sent forth in clearer evidences and demonstrations of *Truth*, then some were under *John's* Baptism, and knew not of any *Holy Ghost*;

Rom. 2. some were under the *law*, and zealous of the Law and *Circumcision*;

23. some regarded a *day*, some eat *herbs*, some were *eating* such

1 Cor. 8. things as were *sacrificed* to *Idols*.

So as here God's people were found, some in a corrupted Church, as that of the *Jews*, some under *false worship* and *traditions*, some under *Legal rites*, under *forms* or

rules of prayer, some under John's Baptism, under bondage of days and times and other outward things, under the ignorance of Christ's death and resurrection, and of the holy Ghost.

So as all these things considered, there will spring these Conclusions.

That the *Nations* commonly called *Christians*, who are under the account of others as false in their Church-constitution, worship, forms, and order, yet these things are not exclusive to the true *Christian* in Spirit, or one born of God, but in these commonly called *Christians*, though under *Episcopacy*, or *Prelacy*, or *Presbytery*, yet there may be such as have the true seed of God in them, partakers of *Jesus Christ*, true *Disciples* of *Jesus Christ*, respectively to regeneration or the new birth, if they wait in the increasings of Christ, and revelation of righteousness from faith to faith.

Rom. 1.
17.

That there are true and spiritual *Disciples of Jesus Christ*, under forms of Prayer, who have little more communion with God than in those forms, as of Common-

Prayer, Book-prayers, outward rules of worship; so as they wait in these to come up into higher revelations of Spirit when discovered to them.

That there are such who are *Christians* anointed by the *Spirit of God*, under observations of days, times, *meats, drinks*, several opinions of *Christ*, of the *Holy Ghost*, of the *resurrection*, of *Church order*, of *Baptism of Water*, which is *John's Baptism*, called *Anabaptists*; so as they all in these several measures pass on from *faith* to *faith*, and *glory* to *glory*.

Rom. 1.17.
2 Cor. 3.
18.

The Christian in Truth.

THAT which forms, essentiate, or constitutes the true *Christian*, is the *Spirit of Jesus Christ*, that which is born of the *Spirit* is *spirit*, so as a man is a *Christian* from *birth*, as he is born a *man*, so he is born a *Christian*, both are from birth, and *seed*, the one of *flesh*, the other of *Spirit*.

The *Christian* is one who is of

the *second Adam*, as all men are of the *first*, and the second man is the *quickening spirit*, the Lord from heaven, and so are they that are heavenly.

The Christian is one in whom *Christ is formed* or figured, (as the Greek word implies) one that bears the *image of the heavenly man*; who is the *Image of Jesus Christ*, as Jesus Christ is the Image of the invisible God.

The Christian is one who hath the incorruptible seed in him, or *the word which liveth and abideth for ever*, which word is the Lord Jesus Christ, who quickens the Saint, and is the life of the Saint, *you hath he quickened who were dead in trespasses and sins.* Eph. 2. 1.

The Christian is one who is in *fellowship and conformity* with *Jesus Christ* in his *crucifyings, death, and resurrection*, in whom the *flesh, and life of the flesh* must die, as it did in him, and the Christian, as Christ did, must live in *Spirit* to God.

The Christian is one who is the *new creature, or new man*, for he

that sits upon the Throne in his Spirit saith, behold I make all things, all new, old things in him, as corruptions and lusts, do pass away.

2 Cor. 5. 17.

The Ministry that hath been since Antichrist or the Mystery of Iniquity reigned without, or in the Worship of God in all Societies of Christians called Churches, whether in Presbytery, Independency, or Baptism, is not the same with that first Ministry of the Gospel in pure gifts, and is no other than the Witnesses in Sackcloth.

Eph. 4. 8.
ἀναβὰς εἰς
ὕψος ἔδωκε
δόματα.
Eph. 4.

THE Lord Jesus *ascended up on high, out of flesh into Spirit, and gave gifts unto men, he gave some Apostles, some Evangelists, some Prophets, some Pastors, some Teachers.*

In this administration of gifts, the mystery of Jesus Christ, or the Gospel, was revealed and carried on till the time Prophesied on by the Spirit of God, wherein the mystery

of *iniquity* should prevail, and the *falling away* should be, and the *man of sin* should be *revealed*, and *perilous times* should come: and this *mystery of iniquity* did so darken and overcast all this administration of the *Gospel* in *gifts*, and *ordinances*, or *outward administrations*, as there was a visible *Apostacy* respectively to those very pure *gifts* of the *Spirit*, and pure administrations respectively to the first *institution*, and this is no more than the experience of our own age, and the times before, so far as any *History* can make apparent, doth clearly demonstrate; so as that administration of *Spirit* or *Ordinances*, which hath been in several times since the first pure Gospel-day, or *time* (wherein the Spirit did minister in *truth* and *demonstration*) hath been but in some faint and small discoveries of the *Spirit* and *Letter*, as in those of *Huss*, *Luther*, *Wickliff*, *Calvin*, *Peter Martyr*, and *Bede*, with all the rest of our many *Martyrs* in the *kingdom*, who were glorious *lights* respectively to the darkness of that generation, yet if compared

2 Thes. 2.

2 Tim. 3.

ἔλθῃ ἡ ἀποστασία
πρῶτον καὶ οἱ χαλεποὶ.

with the pure glory of the first Gospel-administration in *gifts* and *ordinances*, were far below, and in *darkness* and *weakness* to that; so as I look upon all God's ways of the *administration* of his *Gospel* to hold some *proportion* one with another; the *Tabernacle*, and *Temple*, and *Laws* of outward *administration* were in such ways and means God did appear in; and so in the *Priests* and *Prophets*, God at sundry times and in divers manners, speaking to our fathers, and afterward God took up our very *flesh* to administer in, and so came, and spoke to us by his *Son*, and after all these, the *Lord* went out from these after his *usage* of them, and appearance in them, and then they were no more an *ordinance* or *way* to God, as they formerly were; nor did ever the *Lord* enjoin the *restitution* or *reassuming* of them again, when the *Temple* was once rent, the *veil* of it, the *Lord* was no more in it, nor in their *Priesthood* and *Sacrifices*, &c. nor when once the *Lord Jesus* had ended his *administration* in the *flesh* upon the *Cross*, did he ever

Hebr. 1. 1.

πολυμαρῶς
καὶ πολυτρό-
πῳ

restore it in that very way again, or intend it according to that first appearance, but in a more *glorified* state.

And so in all *reformations* respectively to these former *administrations*, they never returned back, or reassumed the same again, after once God had refused it, and laid it by. When *Christ* came in the *flesh*, he did not make it his work to settle the *Priesthood* again, but to lead them into the *spiritual glory* and fulfilling of all those *legal* dispensations, and carry them on into more *Gospel-administrations*, and that which was more *excellent* and *perfect*.

So it is in that first *Gospel-administration* of *gifts* and *ordinances* after *Christ* ascended, there were such pure *operations* of Spirit, as in *gifts*, and some outward *institutions*, and *Church-administrations*, but these were only the *Ministration* for that *age*, as the *Tabernacle* was for its age, and the *Temple*, *Priesthood*, and *Sacrifices* for their age, and the *flesh* of *Christ* for its age or time; so as the *falling away* is no more,

but the *Lord* gathering up, or taking in the out-goings, operations, or gifts of his *Spirit* in such a way of *ministration*, and till this was done, there was a *withholding* of the *mystery* of *iniquity* from being *revealed*; therefore saith the *Apostle* to the *Saints*, Ye know what *withholdeth* that he might be *revealed* in his time, and he who letteth will. let, till he be taken out of the way; and truly that *mystery* did not work freely, nor powerfully, till the *Lord* had removed the *glory* of his *Spirit* from the *Churches*, the presence of which did exceedingly prevent, and *withhold*, and put an hindrance to the *revelation* and *dominion* of that man of sin.

And the *Spirit* of *God* foreseeing *God* about to leave this *ministration* of *Gospel-glory* to the world, and bring a *night* upon all that *day* and *brightness* of his *Son*, prophesied of the *times* to come, and to succeed that *glory*, viz. in the *last days* *perilous times* shall come, men shall be *lovers* of themselves, *covetous*, *proud*, *boasters*, &c. *despisers* of those that are good,

2 Thes. 2.

6.

τὸ κατέχον.

v. 7.

ὃ κατέσχευεν.

2 Tim. 3.

2—5.

high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the Power thereof.

But there were false *Prophets* among the *People*, even as there shall be *false Teachers* amongst you; who *privily shall bring in damnable Heresies, &c.* and many *shall follow their pernicious ways,* 2 Pet. 2. 1, 2, 3. *by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they make merchandize of you.*

Beloved, remember ye the words which were spoken before of the *Apostles of our Lord Jesus Christ,* how that they told you there *should be mockers in the last times,* these be they, *Separating themselves, having not the Spirit.* Jude 19.

Little children, it is the last time, and as ye have heard that *Antichrist should come, even now are there many Antichrists, whereby we know that it is the last time.* 1 John 2. 18.

So as from all these places of the *Apostles*, we may see their *Prophecies* of the *Antichristian* times, which are the *times* of the

flesh, and of the *Spirit* of *iniquity*, reigning amongst the *Saints*, or in the *Christian* world, the *Lord* of *Glory*, *Jesus Christ* in *Spirit*, being all this time crucified in *Spiritual Sodom*, *Egypt*, or *Babylon*, which is the *Kingdom* of the *Flesh* and the *Powers* of *Darkness*, and this is the *State* and *condition* of the *Church* of *Christ*, or those who are the *Spiritual vessels*, or *Golden cups* of the *Lord's Temple* and carried away captive, and live under the *Power* of *Flesh*, and of *Spiritual wickednesses*. So as all the time of the *reign* and *Prevailing* of this *mystery*, (which *mystery* is in a threefold *Principality* or *eminency*, viz. of the *beast*, the *false Prophet*, and the *devil*, all which *three* work as well without, unto the world, as within, in the *flesh* of every *Saint*,) all the time of this reign or prevailing is not a time of any *restitution* or *restoration* of the first *ministry*, or *gifts*, or *ordinances*, as was in the *Apostles'* times, but is the *state* and *persecution* of the *Lord Jesus* in *Spirit*, and the time of the *woman's* being

Rev. 19,
20.

τὸ θεῖον με-
τὰ τὰς ὁ-
λεωδωπο-
ρήσεις ὁ διά-
βολος.

in the *wilderness*, all *things* in this time seeming as a *waste* and *barren* dispensation about her, not inhabited by the *Spirit* of *God*, and she in a retirement of *Spirit* dwelling with *God*, out of the power of the *Dragon*, who casts only his *flood* after her, but not upon her.

Rev. 12. 6.
ἡ γυνὴ ἔφυ-
γεν εἰς τὴν ἔρη-
μον.

So as here is no more in this time of *Antichrist's* reign in the *Flesh* and the *World*, but only the *Church's* oppression in *Spirit*, and the *crucifying* the *Lord* in *Spirit*.

And all these appearances of the *Lord Jesus* in many glorious *Saints* who in particular ages appeared were but *appearances* of him who is that *Faithful* and *true witness*, against this power of the *man of sin*, and were but *drops* of the *vials*, *Soundings* of the *Trumpets*, *openings* of the *Seals*, before the *Battle* of the great *Day*, when *fire* shall come *down from God* out of *heaven* and devour them, the *Lord Jesus* being revealed in flames of *Spirit*, and *glory*, against all *Flesh*.

Rev. 20. 9.

So as there is not any *word* appearing in all the *Scripture*, that the first *ministry* by *gifts* and *ordinances* shall in any measure be

continued, though in part, or in reservation to be restored, as if this were the great work the *Lord* intended to bring to pass, viz. the setting up a purer *ministry* of *gifts* to teach his *people*, or restoring some *legal ordinances*, as *Baptism* of water, the *church* way, or *Presbytery* of *Elders*, and all the *glory* of the last times or ages should be only the bringing in these, and taking them out of the hands of *Antichrist*, all which arise from a mistake of the *type* of the *Jewish Apostacy* and *captivity* which figured out the *Spiritual Church* or new *Jerusalem* in *Babylon*, or *Captivity* to the *flesh*, or *man of sin* in all his deceivableness and *Power*, and the restoring of all shall be only the appearance of the *Lord Jesus*, who shall destroy *Antichrist* with the brightness of his *coming*, and the *two edged Sword* of his *mouth*, his *Spirit*.

2 Thes. 2.

And there is not a word spoken in all the *Scriptures* of these things to be restored, as *gifts* and *ordinances*, but the *glory* of the *Lord* in *Spirit*, and therefore the *Reformation* or *Restoration* that the *Lord*

Jesus brings with him, (for Moses, Joshua, and all the reforming Kings of Judah, were but types of him, the last and most excellent and glorious Reformer, King of Kings, and Lord of Lords,) that Reformation, I say, that he brings with him, is the revelation of himself in Spirit, he and his Father being the light and Temple of his people, for there shall be no other there.

Rev. 21.

22.

Isa. 60. 19.

νόον ἔκ εἶδον
ἐν αὐτῇ ὁ θεὸς
ὁ παντοκρά-
της.

This shall be a glory without *Sun*, or *Moon*, or *Stars*, or any such low or faint appearance as *gift* or *ordinance*, but the *Lord God shall be the everlasting light*, and *God the glory*; and light shall cover the earth as the waters cover the sea: light shall not Sparkle or be in bright beams as in a *gift* or an *ordinance*, but it shall flow out from the Lord himself, even cover the earth, swallowing up or overflowing all earthly administrations. And it shall be as much *Apostacy* in the *Saints* to go back to that first ministry of the *Gospel-times*, which was the *ministry* to the first *discovery* of that *mystery* hid from ages, as it

would have been in them to have gone back to Jewish Temple and *Priesthood*, &c. And have taken the setting up of those to have been the great and only *Reformation* of *Christ* come in the *flesh*, and as the *Lord Jesus* himself did in his coming in the *flesh* fulfill all these, and destroy nothing, save only as to the *outward* and *perishing nature* of those ordinances and *Rudiments* of the law : So in this his *last glory* to be revealed in the *saints* here, he shall not destroy any of the first ministry of the *Gospel* by *gifts* and *ordinances*, but shall fulfill it ; it being but a *type* of his *glory* to be revealed in the *Saints*, and the former ministry is only destroyed as to that outward *Perishing* part of it.

And this destruction of *Antichrist*, and the *glory* to be revealed, is the *Prophecy* of the *Prophets*, and *John* in the *Revelation*, and is the sum and substance of all *types* and *ministrations* which were before.

So as all the pretended *Reformations* by *gifts* and *Ordinances*, which tend to a reducing us to that

first *ministry* of the *Apostles'* times, which that of *Presbytery*, of *Independency*, and *Baptism-way* endeavours, is but a building up such things as the *Lord* would have destroyed; it being an administration which he would use no longer, and therefore suffered *Antichrist* to prevail upon it, and the *man of sin* to overcome it, and as *God* to sit in the Temple, or in all that outward *form* and *worship*, figured out in that word the *Temple* as *God*, or as *God* himself used to do, when he was pleased to appear there.

And therefore all that *ministry* and *Pastorship* and teaching is not at all upon the account of the first Gospel *ministration*, according to that very *glory* of the *gifts*, and pure *anointing*, by which they did minister as the oracles of *God* and very *truths* of *God*, as they did then, so far as they *Spake* or did any thing in the *Holy Ghost*: but they now, I mean the *Pastors* and *ministers*, do *Speak* and *minister* *doubtfully*, *darkly*, *uncertainly*, more in the *flesh* than the *Spirit*, not at all in any thing of unction

or *anointing* exceeding any private *Christian*, or distinct according to any *gift* of the *Holy Ghost*, but so far only as they exceed others in parts, wit, or learning, which are upon a lower account of the *Spirit* than the first *gifts* upon that of *Arts* and *sciences*.

- And therefore if *Pastors*, *ministers*, and *Christians*, who cannot now minister as the *oracles of God*, nor according to the very *gifts* of the *Holy Ghost* then, will be content to *Prophecy*, as *Christ*
- Rev. 11. will only allow his *Witnesses* to do, even all that bear *Witness* of him, in *Sackcloth*, according to that *poor*, *low*, and *legal* account and humble condition they are in, it being yet the *time* of *Antichrist's* reign, not of *Christ's*, and not assume to themselves the *names*, *Offices*, *Pre-eminence*, *glory*, *obedience*, very *administrations*, which were then in *power* and in the *Holy Ghost*, both in *Pastor* and *Churches*,
- Rev. 3. and not walk as *full*, and *rich*, and *wanting nothing*, when as they are *poor*, *miserable*, and *naked*. The
- Rev. 3. *Church of Laodicea* being a *figure* of all such, for my part, I then shall

look on all such as in the *Spirit*, and walking humbly with God, and *prophesying in sackcloth*, and waiting for the coming of the *Lord Jesus*; nor do deny but Christians in these *ways and administrations* have enjoyed God sweetly, though they be not such ways as God approves on, though he suffer: as many of the Godly *Bishops* and *Martyrs* did enjoy *Jesus Christ* in their times of *Ceremonies* and *Forms of Prayer*, God still appearing to his, as they are in Christ, not in such or such an outward way or form.

There remaineth two or three choice Scriptures to open concerning this, and they are these:

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, &c.

Eph. 4. 11,
12, 13.

And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that, miracles, then gifts of

1 Cor. 12.
28.

healing, helps, governments, diversities of tongues.

Mat. 28

Go ye therefore and teach all Nations, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Teaching them to observe all things whatsoever I have commanded you, and lo I am with you to the end of the world.

From all these Scriptures these Conclusions are made :

1. That there is a Ministry of gifts, of teaching, and ordinances.

2. That this is for the perfecting of the Saints.

3. That this is to last to the end of the world.

Now these Scriptures are much mistaken according to such results and conclusions.

The Scripture to the Ephesians, *Eph. 4*, shews only that there was such a Ministry of *gifts and offices*, but not any such continuance of them to the *end of the world*.

For where it is said, for the *perfecting of the Saints, &c. till we all come, &c.* that hath relation to the *tenth verse*, or to *Christ ascended*, that he might *fill all*

πρὸς τὸν κα-
ταρτισμὸν
τῶν ἁγίων.

things; and this of the *perfecting of the Saints*, &c. is only an exposition or clearer interpretation of that tenth verse, how he *fills all things*, viz. by *perfecting his Saints* in the *work of the Ministry*, or that glorious and spiritual administration of himself upon his, to bring them all into the *unity* of the *faith*, so as he may be *one in them* and *they in him*, the *Lord one*, and *his name one*, which is that *unity of the faith*.

ΜΕΧΡΙ ΚΑΤΑΝ-
ΤΗΣΩΜΕΝ ΕΙ
ΠΑΝΤΕΣ.

ἵνα πληρώσῃ
τὰ πάντα.

εἰς ἐνότητα
τῆς πίστεως.

Nor can this Scripture intend any other thing than this, viz. to shew first how the Lord *fills all things*, as in verse the *tenth*, and how he set up a *ministration of gifts* in the first discovery of *Gospel glory*, he gave *some Apostles*; and how he himself *perfects the saints* by being their *fulness*, and so *edifies* or *builds up his body*, and brings forth that *unity of the faith*, or one glorious *evidence and revelation* of himself in the whole *body*.

Nor can any other thing bear the weight of such expressions but Christ himself. Who can *perfect the Saints* but *Christ*? Who can

edify the body or build it up but Christ? Who can bring forth unity of faith but Christ? For no gifts either of Apostle or Prophet, or &c. can perfect the saints.

1 Cor. 13.
2, 3. Though I have the gift of *Prophecy*, and *understand all mysteries*, and all *knowledge*, and though I have all *faith*, and have not *love*, or Christ, who is *the love of the Father*, it *profiteth me nothing*.

But suppose it were so, that the Ministration of *gifts* and *offices*, there spoken on, were for the *perfecting* of the *saints* till the *unity* of the *faith* be, what doth this prove to the present Ministration of *gifts* and *offices* now, or since the *falling away* amongst us, for we have none of them in the pure *gifts* of the *Holy Ghost* or *Unc-tion*, and we must either have all or none; there is no taking these *gifts* and *offices* in *pieces* and *parts*, as they do generally, distinguishing them into *extraordinary* and *ordinary*; the *extraordinary*, they say, are *Apostles*, *Evangelists*, *Prophets*, and these, they say, are ceased; but *Pastors* and *Teachers*, they say, are *ordinary*, and re-

main. But where is this distinction to be found in the *Word*? are not all *gifts* of the same *Spirit*? Doth not the Scripture reckon them all equally necessary in the *Church*? Doth it any where speak of *Apostles*, *Evangelists*, *Prophets*, only for the first Age, and *Pastors* and *Teachers* for the Ages after? Doth not the Scripture say expressly, he hath set some in his Church? 1 Cor. 12. 28, and so reckons according to some order in the *excellency* of *gifts* and *office*, not according to the expiration of some, and the life and continuance of the rest, saying, *Apostles*, *Evangelists*, *Prophets* are to cease, only *Pastors* and *Teachers* remain; but he saith plainly he hath set all these in his *Church*, not excepting one sort more than *another*; nay, a *Pastor* or *Teacher*, in the *true* and proper *gift* and *office* was as *spiritual* as the other, viz. of the *pure anointing* or the *Holy Ghost*; but *Pastor* and *Teacher* hath been considered in a lower capacity, and *industry*, *art*, *natural parts*, and *learning* have been taken in in after times to the composition of a

ἔθετο ὁ θεὸς
ἐν τῇ ἐκκλησίᾳ
σίχα.

Pastor and Teacher, and upon this account those *offices* have been thought *ordinary*, which were upon the mere and pure account of the *Holy Ghost*: so as if they will have Pastors and Teachers only remain, where is the Scripture for excepting the rest, and where are the very same *gifts*? And pure *anointing of Spirit* for *watching, feeding, and teaching*?

And if they will have these Scriptures to hold forth such a continued *Ministry* of necessity to the perfecting of the *Saints*, where are all the rest, *viz. Apostles, Evangelists, &c.* for all are reckoned both in *Eph. 4, 1 Cor. 12. 28*, and where are those very *gifts* of pure *anointing*? And why so many hundred *years* without these? What hath become of the *Saints* since the first great *falling away*? How have they been *perfected*? If all these were for that very *work*, and yet not *visibly* extant for so many years? Nay, the pure gifts of the *anointing* of the *Holy Ghost* not appearing in any of the most glorious *Reformers*, as *Luther*, who had much darkness,

as in that of *Consubstantiation*, and in his passions to King *Henry*, and in many other particulars of his, &c. and so of the rest, save only they *shone* forth in the more *glory* because of the *darkness* of that *Generation*.

For that other Scripture in *Matthew* 28: Go, *teach* and *baptize*, and *lo I am with you*, it is only (as I take it) and merely in application to the Apostles and Disciples of that *Age* and *Ministration* whom the *Lord* bid *go* and *teach* what he had *commanded* them, and *baptize* into the *name* or *mystery* of *God*, which word *baptize* is a *figure* Christ uses to express the *depth* of a spiritual *mystery*, as in that, can ye *be baptized with the Baptism that I am baptized with?* And he shall *baptize you with the Holy Ghost*, &c. And that phrase, to *the end of the world*, is (if more clearly translated) to the *finishing of the Age*, or that *Age of Ministration*.

πάσας τὰς
ἡμέρας ἕως
τῆς συντε-
λείας τῆς αἰώ-
νος.

Some of these things are scatteringly spoken on in other places of my Book, but here more perfectly and clearly.

Magistracy a Power ordained of God.

THE Magistrate is a power *ordained of God*, an *Image* of the *Power* and *Judgment* committed to Christ; Scripture and the gift of *wisdom*, *justice*, and *righteousness* are his *unction* now, as the oil or *anointing* was his *unction* under the Old Testament.

Rom. 13

Magistracy for *form* is not one and the same, but divers, according to the several *polity* of *Nations* and *Kingdoms*, by *Kings* singly, or *Kings* and *States* jointly; as in this Kingdom, or *States* singly, as in the old notions of *Monarchy*, *Aristocracy*, *Democracy*, and that each Nation is subject according to its polity and form to the respective government, and that Scriptures clothe and invest that form in its very first *being* and *constitution*, and that *form* receives an *Image* of *God* upon it, as the first *man*, who as soon as he became such a model of *earth* or *clay* became a *man*, and had the glory of

God upon him, and dominion over the creatures.

These *Powers* and *Magistrates* upon earth are set up for the punishment of *evil doers*, and for the praise of them that do well, justice and righteousness being that very line or golden reed by which they are measured, the very Scales by which God weighs them, where if they be found too light, he gives their Kingdoms to another. Rom. 13. Dan. 5.

All lawful subjection is to be rendered, honour to whom honour, tribute to whom tribute, and subjection to every ordinance of man for the Lord's sake; Prayers and Supplications are to be made for them, that we may lead a peaceable and a quiet life in all godliness and honesty. Rom. 13.

Magistracy is set up, not only to be an *Image* of *Christ* to the world, but to administer Peace and Judgment to the world and Societies of men, and more principally to his people in the flesh, who while they are nursing fathers to them do administer truly, and to Christ in his people; when Persecutors, Christ still turns their administra-

tion, though evil in itself, into good
 Rom. 8. 28. for *his, all things working together for good to those that love God.*

The high and glorious design of Christ in Magistracy is to open a way in all their kingdoms and dominions for the *Spirit of God* to breathe in, *Kings shall be thy fathers, &c.* and walk in, in such outward administrations as it pleaseth the Spirit of God to appear in to the Saints, who are in flesh and weakness, and so far as concerns any outward administration of Christ, *Jesus Christ* becomes a subject in his *Saints* to the power he hath committed to *Magistracy*, they having power to hinder and further his spiritual *design* so far as it comes forth in the outward man; therefore all power of Magistracy turned against the *Spirit of God* in this appearance shall, and all such Kingdoms and Nations as proceed accordingly, *viz.* to oppose that Kingdom, Power, and Dominion they receive from Christ against him in his spiritual Kingdom, shall be dashed to pieces like a potter's vessel, *Be wise now*

therefore, O ye Kings, and be instructed, ye Judges of the earth. Psalm 2.

But all such Nations, States, and Kingdoms as shall administer not only judgment and righteousness in the world, but shall bring their *glory and honour* to Christ and his Spirit in his People, *Peace* shall be within their walls, and *prosperity* within their *Palaces*, *judgment* shall flow there like a river, and *righteousness* like a mighty stream. Rev. 21. 24.

The discerning of Spirits.

THERE was such a *Manifestation* of Spirit given to the people of God in the first *Gospel-times* as they could in the very *unction* or *anointing* of God discern *Spirits* and try *Spirits*, *Ye have an unction and ye know all things*, the same *anointing* teacheth ye, to another the gift of discerning *Spirits*. 1 John. 4. 1 Cor. 12.

In this *Manifestation* of Spirit were all *False-teachers*, *Deceivers*, *Antichrists*, and *Hypocrites* judged and discerned; I will come to you, saith the Apostle, and will know, 1 John 4, 1. 2 John 7. 1 Cor. 4. 19.

not the words of them that are puffed up, but the power.

This *Manifestation of Spirit* is that in which Spiritual men are known and revealed to each other, and have as full assurance of each other in Spirit and in Truth as *men know men* by the *voice, features, complexions, statures* of the outward man.

The *Manifestation of Spirit* may be darkened and clouded in Christians sometimes, and hath been in the purest times, when the Disciples did not know *Simon Magus*, nor *Demas*, nor *Hymenæus*, and *Philetus*, nor those that went out from them, nor *Judas*.

Acts 8.
1 John, 2.
19.

The *Manifestation of Spirit* hath been much lost and darkened in the Churches for many *hundred years*, since the *Antichristian darkness* was upon them; and therefore they have judged Spiritual things in a mist, and in much *dimness* and *doubtfulness*, it hath been neither *night nor day*.

For supplement of this *Manifestation of Spirit*, Christians walked by *Candle-light* and *Star-light*, and set up marks and signs of trial

and demonstration in the letter and outward man, so as any hypocrite might appear for a true *Christian*; and therefore most of their way of *Manifestation* hath been from formal *relations* and confessions of faith, and experiences according to the *Law* or *standard* of their own Spirits, trying and judging all other measures of grace by their own.

The experience of Christians, who have the *Spirit* of God in them, is very clear concerning the workings and *manifestations* of the same *Spirit* in others, as in *Prayer*, *Preaching*, *Prophesying*, *Conference*, *Conformity* to Christ, *Spiritual conversation*, so as Christians can in a manner say, the *Spirit* of God is here and here, or here I taste and see *something* of *God*; here is a *spiritual* savour, there is none; as in natural things there is such a proportion betwixt the *sense* and *object*, that the sense knows and discerns its own object, as in *smelling*, *tasting*, *seeing*, *hearing*, so in *Spirituals*; and as there is an *outward*, a *letter*, or *Scripture-Christianity*, by which men are distinguished as *Jew* and

Gentile, as Professors and Profane, as of the visible Church and of the world, so there is in the true spiritual Church, or Kingdom of God in Truth, a more pure spiritual and glorious way of knowing each other according to that true spiritual glory, nature, and light

Eph. 5. 8. *that each walks in, being all children of the day and of the light. And this is no more than the fulfilling of that promise, then shall*

Mal. 3. 18. *ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not; but it is in that day when the Lord makes up his jewels, which is the more glorious revelation of Jesus Christ in the Saints, gathering his people into more unity and glory of Spirit.*

All works and fruits of men, as they are Christians and spiritual, must either be judged and discerned in the same Spirit and measure of light and glory in which they are wrought, and from whence they flow, or else it is but a mere formal, outward, pretended, false, and fleshly way of judging in those

that so *judge*; and thus the tree is truly and purely known by its *fruits*, and *faith* by *works*: The same *Faith* and *Spirit* shining and discerning, in those that judge the works of their faith, who are judged.

And thus we may see how *Synods*, and *Councils* of men, and *visible Churches* have erred in their *judgments* and *discernings* of all others, judging all higher attainments of *light* and *glory*, *heresy* and *schism*; and by this sentencing the Lord himself, and confining him only to their own *measures* and *degrees*, which is that very *spirit* of *Antichrist* sitting in the *Temple* of *God*, and judging as *God*, nay, judging *God* himself according to his other *manifestations* which they see not, nor receive, unless they pretend to be that only *select Apostleship* for *interpretation* and *revelation* of Scripture, as the *Apostles*, who were the first *Preachers* of Scripture; and this they must do upon their *ways* and *grounds* of *discerning*; but what shall be done to these that *judge* before the *time*, and the *day*, or more full *revelation* of Jesus Christ,

the *false Prophet* shall be taken and cast into the *lake that burns with fire*; and these that judge *God* in their *brethren* according to such manifestations as are not in themselves, shall be judged of *God* their *Judge*, even of the *Lord Jesus*, the *Judge* of *quick and dead*: *Cain* was an *image* of all such, judging his *brother's sacrifice*, and for that was sentenced of *God*.

Principles of War and Peace.

Βασιλεία ἐπὶ
βασιλείαν.
ἕνους ἐπὶ
ἕνους. πολέ-
μας ἀκόας
πολέμων.

Mat. 24. 6,
7.

1. **W**AR is the more natural work of the *Nations* of the *World*, who shall, according to *Christ's Prophecy*, be dashing one another in pieces till the last appearance of *Jesus Christ*, there shall be *Wars* and *rumours of Wars*, *Nation shall rise against Nation*, and *Kingdom against Kingdom*.

2. War is from the *Law* and *Principles* of *nature*, according to which the *Nations* of the *world* live and are acted, having no *higher a law* to raise them, and carry

them up into more *glorious dispensations* ; For the *Law* or *Principles* of *nature* dictate thus, *preserve thyself, thy life, thy lands, thy rights, an eye for an eye, and a tooth for a tooth.* Exod. 21.
24.

3. The true *Christian*, so far as he is in *nature*, and under this *law*, he is *acted* according to the *world*, and to the mere *Principles* of *nature* and *law* ; and therefore it is that the *Christians* to this day are found at the same *work* with the *world*, and *two are grinding at one mill*, *two are in one field*, *two in one bed* ; that is, the true *Christian* and the mere *natural* man are together in one *work*, at one *plough*, in one *bed* or *way* of *Peace* and *worldly rest*, till the *Lord Jesus* be more manifested in *Spirit*, or in his *coming* and *revelation*, and the *one*, or *true Christian*, be *taken*, and the other *left*, the one taken up higher into more *Spirit*, and more of *Christ*, the other left in their mere *nature*, and *legal principles*, and *worldly doings*. Mat. 24. 40,
41.
δύο ἐν τῷ
ἀγρῷ δύο ἐν
τῷ μύλῳ.

μία πάρα-
λαμβάνεται,
μία ἀφίσταται.

4. The *Jews* were not only a *type* of the *true spiritual Church*, but of the *Christians* under the

lowest dispensation ; and in the model of their armed Tribes and Generals, as of Moses and Joshua, were a figure of the Christian under pupilage and bondage to nature, and the laws of nature ; and so they were led out against the Nations, who were a figure of worldly Tyranny and oppression, to recover their land of rest, or such worldly privileges as they had in promise and donation from God.

ὁ πὸ ἐπιτρόπῃς
καὶ οἰκονομῆς.

5. Under the Gospel the Lord suffered the same figure in Peter, who walked about with Christ in his fleshly appearance, with his sword girt about him, and attended his Person till Christ bid him put it up again into his sheath, because he was now going out of that dispensation of flesh into more glory, into the same glory that he had with God before the world was, and was accordingly providing a more spiritual dispensation for them, even the Comforter or Spirit of truth, all which were a figure of all the Disciples of Peter's fellowship and weakness, whom the Lord would suffer in an armed and defensive Posture, till he provided

Exod. 13.
Josh. 1.

Gal. 4. 2.

ἀποσείψον
σὺ τὴν μά-
χαιράν εἰς
τὸν τόπον
αὐτῆς.

John 17. 5.
Luke 24.
26.

εἰς τὴν δόξαν
αὐτοῦ.

a more *spiritual Ministration* for them, and a way of more *spirit, light and glory.*

In order to Peace, and Suffering, and Love.

I.

The Will of God.

A CHRISTIAN is most *per-* 1.
fected in the *Will* of God, in laying himself down to *rest* in the *bosom* of such *providence* as the *Lord* opens to him; for nothing creates *perplexity* and *disquietness* of *Spirit*, but when the *will* of *man* is in *complying* and in a *motion* distinct from the *will* of *God*, when the *Spirit* of *man* moves in its own *fleshly course* and *circuit*, and so runs out into a *dispensation* further than the *law* of present *providence* will fairly allow it: and in this way men study, *plot*, *desire*, *lust*, are *passionate*, *inordinate*, *unquiet*, *unstable*, and like the *troubled sea*, *foam* out themselves; upon this account, men *lust* and

- James 4. 2. *have not, they kill and desire to have, and cannot obtain, they fight and war, yet they have not; are*
 ἐπὶ θυμῷ ἔχετε.
 Isa. 26. 17. *with child, and bring forth wind, and work no deliverance; they say the bricks are fallen down, but we will build with hewn stones; the Sycamores are cut down, but we will change them into Cedars. The Lord Jesus held forth another pat-*
 Heb. 10. 7. *tern and figure, Lo, I come to do thy will, O God; not my will,*
 τὸ θέλημα
 σὸ.
 John 4. 34. *but thine be done; it is my meat and drink to do the will of my Father; the Apostle answers this,*
 Phil. 4. 11, *as in water face answers face, I have learned in whatsoever state I am, therewith to be content; I can be abased, and I can abound:*
 12.
 αὐτάρκης
 εἶναι.
 1 John 4. *the reason of all is, from the spiritual anointing they receive, by*
 Eph. 1. 18. *which their understandings are enlightened to see all the various workings and contrary contextures of providence meeting in one point*
 πεφωτισμέ-
 νης ὁφθαλ-
 μῶς.
 Rom. 8. 28. *or line, the will of God; so as all things work together for good to those that love God.*
 παντὰ συνε-
 γεῖ εἰς ἀγα-
 θόν.

2.

God changing Dispensations.

THE Christian is most at *peace* ^{2.} when he is willing to be gathered up by *God* from such *ways* and *ministrations* below as he hath lived in formerly, if he see *God* clearly in it, for *God* hath his times of *letting* out, and *winding* up, of using such or such a ministration, and then breaking it, and laying it by, and appearing in other, and we must not *limit the Holy One of Israel*, nor fix him always upon the same *point* of dispensation, he went out from his *Tabernacle* into his *Temple*, from thence into the *flesh* of *Christ*, and so into *ordinances*, and *gifts*, and *graces*, and *Spirit*; with the *Jews* he was in *war*, in *peace*, in *captivity*, in *deliverance*, or return; and in this exchange of dispensation, *God* reveals and shines forth his *wisdom*, *glory*, and *power* upon *his* and upon the *world*, which wisdom,

power, and glory being in that fullness and infiniteness in himself, cannot appear in one *globe* and *ball* of *glory* below, upon this *Creation*, but as in *parts*, and *scattered beams*, and *divers workings*; and therefore *John* saw the *Lord* in a *vision* like a *Jasper* upon a *Throne*, and a *rainbow* round about the *Throne*; which *rainbow* is a *glory* of many colours, or a *figure* of the *glory* of *Jesus Christ* in many appearances of things below.

Rev. 4. 3.
 ἵκεν κύκλῳ
 τῷ θρόνῳ.

3.

The Law of Nature and Grace.

THE Christian is one who should live in an higher region than *flesh* or *nature*, and when *God* saith *come up hither*, he shall live there, even in *Spirit* with him; so as though *grace* destroys not *nature*, yet it *perfects* and *glorifies* *nature*, and leads it out into higher and more excellent attainments, than it can find in itself; *nature* lives by this *law*. Preserve

thyself, thy life, thy lands, thy rights and privileges, avenge thyself, an eye for an eye, and a tooth for a tooth, and love only thy neighbour: Grace lives by this law, Deny thyself, forsake lands, life, houses, take up the Cross, if he take thy cloak let him have thy coat also, love thy enemies, bless them that curse thee; when thou art reviled revile not again, when thou sufferest threaten not.

Mat. 5. 38.
Lev. 19. 18.

Mat. 5. 40,
41.

1 Cor. 4. 12.
1 Pet. 2. 23.

4.

The Gospel Method of Victory.

SUFFERINGS are ways of *victory* in another *method* and *form*; he that conquers under persecution, receives in the *enmity, wrath, and opposition* of his enemies into *himself*, and there *quenches* it and *destroys* it in Spirit; for the *Christian* being one with the *Lord Jesus, flesh of his flesh, and bone of his bone*, is partaker of that *power and glory* which was in *Christ*; and through him

Eph.

(who hath overcome the *world*) we
 Rom. 8. are *more than conquerors*, and this
 1 John 5. 4. *is our victory, even our faith*; and
 the *strength* and *life* of Christ is
 shed abroad through all his *People*,
 so as *death* hath no sting for them,
 and the *grave* no victory over them,
 1 Cor. 15. the *violence of fire is quenched*,
 Heb. 11. *mouths of lions stopped, kingdoms*
subdued.

5.

*How Resistings in some are
 of Flesh, and of the Law
 of Nature in others.*

RESISTINGS are ever from
 want of *conformity* to the
will of God; and though God or-
 der and dispose all the ways of *man*,
 Rom. 8. 28. and act them to his own *purpose*
 and *glory*, yet the *weakness* and
 selfish courses of man are no way
 excusable because of that, for man
 acts from a *principle* of his own,
 and of *flesh* contrary to that *re-*
vealed and *manifested* providence
 that God held forth to him, and in
 that he *originally* and *naturally*

departs from *God*, and becomes a *god* unto himself, judging *good* and *evil* for himself, which is the *tasting* of the *forbidden tree*, and *seeks out many inventions*.

Thus it is in some, yet in others it is from that very *law of nature* and *self-preservation* under which they live and are acted.

6.

The Advantage Christians have of Bondage.

THERE are times of *bondage* which *God* hath for *his*, and through which they must pass into more spiritual liberty and enjoyments of *Jesus Christ*; for *God* hath this design, to increase his *Gospel* by scattering such as profess it amongst other people, that the *earth* may be *filled with knowledge*, and to make his own *fulness* the portion of his *people*, and to carry them through some conformity to the *flesh* of *Jesus Christ*, even the *fellowship of his sufferings and death*, which is most spi-

Acts 8. 1,
2.

Jer. 38. 2.

ritual, as it is most inward, and in Spirit or sinful flesh, but as it is more outward and carnal, as in persecution; so it is a figure or image of the more spiritual: and further, the bondage of God's people, according to this account I speak on, is in the type of the Jew's bondage, when the Chaldeans were to take Jerusalem, Jeremiah told them, he that goeth forth to the Chaldeans shall live, and shall have his life for a prey; and go forth, says he, to the King of Babylon's Princes and live; but if ye stay in the City, ye shall be consumed, which is a figure or shadow of abiding longer in any dispensation, or way, than God is clearly in it, and his presence appears upon it.

7.

Upon what Account the purest and freest outward Liberty is.

THE People of God shall receive their best and purest outward liberty upon another ac-

count than their own *strength*, *design*, and *activity*, and that is by these ways.

The *glory* of *Christ* and the *light* of God shining more in their *faces* and *outward man*, the *nations* shall bring their *glory* unto them, and shall take hold of the *Skirt* of him Zech. 8. 23. that is a *Jew*, and say, we hear that God is in you.

The *meekness*, *peace*, *love*, and *righteousness* that shall appear from them, as *beams* from the *Sun*, shall much prevail upon the world, which are those only *graces* that the world can *love* and be enamoured on in God's people, for they are *graces* that go out to the *blessing*, and *prosperity*, and *preservation* of the *world*, and in such a *dispensation* as this, it is, that all men *love God*, because he appears to them in *things* of their own *nature*, his *Sun* shining upon the unjust, and his Mat. 5. 45. rain upon the *wicked*, and in such a dispensation it is that men shall *love* the people of *God*, while they shine upon them in such things as they can *bear* and *love*; though still according to another *Revelation* of *them*, or *manifestation* of

God in them, they shall be hated, as they do God himself.

Jer. 52. And the other way for liberty is the *power of God upon the hearts of Princes and nations*, of which *Cyrus and Darius* were figures: and the King of Babylon *lifting up the head of Jehoiakin.*

And that other way is the *Spirituality* of God's people, raising them from the love of worldly Interests and Engagements, save only for *righteousness sake*, and the *good of nations in administration of judgment and peace*, and when *Christians* appear to the world more disengaged from the *love of power, Dominion, Riches, earthly glory*, and the nations find them not in their own *ways*, nor desiring to live with them in their *borders and fruitful plains*, nor seeking their *vineyards*, nor plucking *apples* from their *trees*; their *jealousy, revenge, enmity*, in part and *persecution* shall cease towards them; the other way is, *God shall make Jerusalem a burthensome stone, and a cup of trembling to all nations*, they shall be weary of afflicting them, because of the *affliction*

that shall come upon them where they are carried away *captive* ; and the *Philistines* were a *type* of this, when they found the *Ark of God* plaguing them with *Emrods*, and they were to send it away with an *offering*.

8.

*A Word concerning Heresy
and Schism.*

SOME *books* have been writ against me and I have been silent, and was rather willing to sit under the shadow of another's *contradiction* and *reproach*, than to reply, till *God* by his *Spirit*, in the hearts of such as did oppose, might bring forth *my righteousness as the noon day* ; and then we, who had been enemies through the several measures of *light* we see by, and judging each other rather in *flesh* than *Spirit*, might rejoice and embrace as *brethren* in the *unity* of the same *faith* ; and I saw further, that in books of controversy I left my adversary still upon some account with me for *passion* and

Isa. 26. 20.

recrimination, as all others do on all sides, whom I see write ; therefore I rather made it my choice to enter into the chamber (or retirement of Spirit) and shut the door upon me till the indignation be over-past ; for we can set but letter to letter, and Scripture to Scripture, and argument to argument, and interpretation to interpretation, and nothing can be judged till the day or time of more revelation of truth, till the Holy Ghost and fire sit upon each of us, trying every man's work of what sort it is, and burning up that in us which is hay and stubble ; for writing book after book in such a line of Replies and Rejoinders, hath usually more of man than God in it, and we seem to say with our lips we will prevail, our tongues are our own, who is Lord over us ? I am not against contending for truth earnestly, but that is in Spirit, not in flesh, nor passions ; and I know well that the Spirit of God is flowing in, and is a fire in the bosom, but still as a refiner's fire trying and purifying, not scorching nor burning up that which is pure and

spiritual in one *another*; and I know some allowance there must be on all sides to *infirmities* and *darkness*, and several conceptions of *truth* in all, which yet hath not been; and I know not any of us that either *preach* or write on *Scriptures* in such a *light* of *Spirit* as the *Apostles* writ the *Scriptures*.

Heresy.

HERESY is a *choice*, in the αἵρεσις. signification of the *word*, and in the *application* of it in *Scripture*, it is a *choice* of some other *thing* for *truth* than is *truth*, by those who seemingly received *truth*, though after they make another choice of that which is contrary to *truth*.

Heresy, which was judged by the *Apostles* accordingly, was a *choice* of some thing contrary to the *faith* and *sound doctrine* of *Scriptures* delivered by inspiration, or in *Spirit* and *Truth*; so as *Heresy* is something against the very *Doctrine of Faith* in the *Word* or *Scriptures*, not against any inter- Mark 7. 9.

pretations, doctrines, conclusions, glosses, Comments, or Preachings of men, who speak not Scripture, nor the word of truth originally nor infallibly, as the Apostles did; but so far as that is the very Scripture they speak, and so far as they speak the truth in Jesus; and in the Spirit of God, else they teach for Doctrines the Traditions of men.

Schism.

SCHISM is a breaking off, a rent or dividing from *Christians* who are in an outward profession of truth, and in an outward fellowship of truth.

Now there may be *Schism* in visible Churches or fellowships of Saints upon this account, but there can be none in the true *body of Christ*, or the *spiritual Church*, which is baptized by one spirit into one body, for they that are joined to the Lord are one Spirit, and they are made perfect in one; and so far as they are in that one Spirit cannot be divided, nor can suffer any *Schism*; so as the dividing

from *men* merely, or the *fellowships* of *men* merely, or the *errors* of *men*, or departing into higher *attainments* of *truth*; while the rest of the visible fellowships sit still, is no *Schism*, for if so, the *Protestants* were a *Schism* to *Rome*, and *Presbyterians* to *Bishops*, and all that go on from *faith* to *faith*, from *glory* to *glory*, to the rest whom they leave behind.

9.

Truth.

THERE is but one *Truth*, and that is *Jesus Christ*; *I am* John 14. 6. *the way, and the truth*, and he is *Truth* in the *original* or *pattern*; and we see nor know no more *Truth* than we *see* and *know* in him, this is called the *truth as it is in Jesus*: For *Jesus Christ* is the *Alpha* and *Omega* of all things, and comprehends all *essence*, and *form*, and *life*, and *Spirit* of things in himself; and all things of this *Creation* are but *Shadows* and *Images* of this *Truth*, and the outward *forms* of that *glory*; this *Truth* makes *free*,

that is the *operation* of it; and therefore so much of *Truth* or of *Christ* any one knows or receives, so much *freedom* or *liberty* they receive, and so much they are *delivered into the glorious liberty of the Sons of God*; and where the *Spirit of the Lord is, there is liberty*: And therefore as *Truth* is in any, so is *spiritual liberty*, and the *Spirit of bondage* in them passes away, and such are disburdened of the legal *terrors, fears, of the lies, delusions, false conceptions, traditions* under which they have lived as they grow up into *Truth*; the *Spirit of Truth* only *teaches* and reveals this *Truth*; and opens those *treasures of wisdom and knowledge* which are in *Christ*. *Truth*, though it be but one, yet it shines forth in many *streams of glory*, and opens like *day*; in Jesus Christ this variety of *truth* appears that *truth, or glory, or true brightness of God*, and all that *truth of this Creation or forms of the world*; and all *truth of Letter, or Scripture, or outward Ordinance* is in its pure *Essence and Spirit* in Jesus Christ; *Truth* gathers up men more into Christ from the *flesh*

and loose vanity of the world ; and therefore we are said to have our *loins girt with truth* ; the *girdle of truth*, as it were, binding us up, and keeping close in Spirit to the Lord ; there is a *fulness, settlement, and establishment in truth*, as in things of this world ; there is a far more *solid and real* enjoyment in the *substance of things* here than in their *shadows, counterfeits, or pictures*, because there is a *nature, or Spirit and life* in that thing to be enjoyed, and answers the Spirit and life of him that enjoys, by communicating something substantial, *solid, and proportionable* than *images and shadows* are. So it is in the *truth, Jesus Christ*, in whom is *life*, and more *excellent, glorious, and spiritual* form, or *life*, exceeding the *nature* of things here, and communicating more *true and solid glory*, than all things here, which are but as shadows to that, as other things are shadows to them ; therefore, says *David, I shall behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness*, as if the face or likeness of God, which is *Jesus Christ* the

Eph. 6. 14.

image of the invisible God, could only satisfy; and the soul in such a prospect of *light* and *glory* is truly awakened, till when, it is but asleep and in *dreams* and *visions* of its own *spirit*, all the life and discoveries of *sense* and *reason* being but *dreams* rather than *true* awakenings; and therefore the more any one hath seen of *truth* in *Jesus*, the more *spiritually* and *highly* they judge of all outward things, being not satisfied in the mere *letter* or *form* of them, but in the *spirituality* of them, and true life of them, which is *Jesus Christ*.

The Mystery of true Christian Liberty from God, not from Man, or the Power of Men.

WE have hitherto filled much paper with *Scriptures*, *Reasons*, and *Arguments* for *Liberty* of conscience, and thus far it hath been well in order to the *peace* of those whose consciences in *outward things* run *cross*, *contrary*, and *destructive* to others, both in *rule*

and *practice*, so as when *Christians* are under several *forms* and *administrations*, and these diametrical, or opposite to each other, and mutually *contradicting* and *expelling* each other, here can be no Peace nor Preservation of all, but from an *indulgency* or *liberty* in all ; and this is such a liberty as *men* may give to *men* ; this is the liberty of the *outward man*, and is upon the old *legal*, and *first Gospel* or *New Testament* account, as in the mere *letter*, as in those *Scriptures* ; but this is yet below the true *Christian Liberty*, and a mystery unwritten, which is *originally* from the Spirit of God, and is merely *spiritual*, and works from a pure enlargement of *Spirit*, and a true *spiritual Prospect* of all *outward things*, which is an *image* of that *liberty* which is in God, who appears under his several *forms* of Creation *pure* and *holy* in *himself* or his own *nature*. But this is a *mystery* yet, and a *land* of *peace* and *purity*, not yet clearly discovered ; nor the *right inhabitants* of it, but to some ; and this *liberty* will further appear as

the *Lord Jesus* is more and more revealed in the *Saints*, judging the world in *Spirit*, and reigning over the *tyranny* and *power* of men in a *glory* of *Spirit*, which shall judge and torment their *adversaries*, while they shall triumph over all the *practices* in the *flesh* against them.

A Discovery of the highest Attainment of the Protestants generally in the Mystery of Salvation.

Gen. 1. **A** DAM was the first *man*, created after *God's own image*,
 Gen. 2. he was a *public person*, and he
 1 Cor. 15. *sinning*, *sin* entered upon *all*, and
 48. *death* by *sin*; the *Law* was afterwards revealed by *God* to *Moses*,
 Rom. 5. wherein was a *copy* of that first
 12. *image* or *righteousness* from whence
 Exod. 20. *man* fell, and under the *condemnation* of which all *mankind* were
 Rom. 5. by *nature*, or as born of their first
 12. *Parents*.

The way of life or salvation, which was revealed to be a way out of this *condemnation* and *death*,
 Rom. 5. 19.

was by *Jesus Christ*, the *Son of God*, born of a *Virgin* in the *fulness* of time made under the *Law*, and fulfilling the *Law*, bearing our *sins*, crucified, *dead*, *buried*, and *risen*, *ascended*, and *entered* into glory, and sitting at the *right hand* of God, making intercession for us; and by the *Preaching* of this *Jesus Christ* in the *Ministry* of the Word which he hath set in his *Church*, a true and lively *faith* is begotten in the hearts of men, such as are *elect* or *chosen* in *Christ* before the *foundation* of the world was laid, not from any *works* foreseen, but of God's mere grace; and by this *faith* so begotten, they apply *Jesus Christ* and all his *merits* to *righteousness* and *justification*; and through this, and the sanctified use of all other ordinances of God, as *Preaching*, *Prayer*, *Sacraments*, the regenerate are more and more sanctified, and so built up in *graces* of *faith*, *repentance*, *love*, *new obedience*, and made to persevere through the power of God unto salvation: Nor is the *Ministry* of the *Law* useless in this, the *Law* being a part

Rom. 8. 3.
 Luke 24.
 46, 26.

Heb. 9.
 26, 24.

Eph. 4. 8,
 9, 10, 11.

Rom. 10.
 17.
 Eph. 1. 4.

Eph. 2. 8.
 9.

Rom. 3. 22,
 28, 25.

1 Cor. 1.
 18.

2 Pet. 1.
 5, 6, 7.

Gal. 3. 24.

of this *Ministry* to bring men to Christ, or to make them seek out for *mercy*, they discerning their misery by the preaching of the *Law*, it being God's usual method in Scriptures not to offer the *Gospel* without this *preparatory* of *humiliation* and *contrition*; and men so *humbled* and wounded by the *Law* are only fit for the *mercy* of the *Gospel* or of *Jesus Christ*.

Mat. 11.
23.

Act. 1. 11.

1 Cor. 15.

This *Jesus Christ* they believe to be one ascended according to that *body* he appeared in, and sitting at the right *hand of God*, and in the figure of *glorified flesh*, according to which all the *Saints* shall be glorified in their *souls* and *bodies*; and in *Jesus Christ* thus glorified in *flesh*, and entered thus into his *Father's glory*, they believe; and to the Lord *Jesus* in this *figure* and *form* of glory without them they are carried out in *faith*; and through *Jesus Christ* thus they believe that they are *justified*, and through the *Spirit* of God in this *Jesus Christ* they are sanctified.

Of Faith.

FAITH, they say, is a *grace* wrought by the *Spirit of God*, whereby a *believer* rests upon *Jesus Christ* for *justification*, and this they call *faith of adherence*; and when this *faith* works through *love, obedience, self-denial*, and other *fruits*, they call it *faith of assurance*; for, they say, *assurance* is obtained through the *Spirit of God* bearing witness in *promises* and *good works*, as well as by itself; and *faith*, working thus, is *sanctification* too, or *holiness* wrought by *graces*.

*A further Discovery as to
Free-Grace.*

THEY believe *Jesus Christ* ascended in the *body* accordingly, and glorified in *flesh*; and through *Jesus Christ* thus ascended, and sitting on the right hand of *God* in this *figure* and *bodily form*, they accordingly conceive all *graces* of *Spirit* to flow forth

into the *Saints* in *faith*, *love*, *obedience*, &c.

But they look not on *justification* as flowing from *Christ* acted upon by the *faith* of a believer first, and so a consequent of *believing* or of *faith*, but an *antecedent* or going before *faith*; they hold *Jesus Christ* to be *righteousness* and *justification* to a *sinner*, and that all are *justified* before they believe or *repent*; *faith* and *repentance* are fruits of *righteousness* or *justification*, *Christ* being given to open the *eyes of the blind*, and to bring the *prisoners out of prison*, &c. and that all such *righteousness* and *justification* clothes the *sinner* so completely through *God's imputation*, that all *sin* is done away like a *thick cloud*, and none imputed to *believers*; *Christ* hath taken away all *sin* by his *offering up one sacrifice* once for all; and that *faith* in the *believer* doth nothing, no not *instrumentally* as to *justification*, but as by way of *revelation* and *manifestation* of that *justification*: Hence it is that they affirm no *believer* ought to pray for *pardon* of

Luke 4. 10.

Ezek.

1 Pet. 2. 24.

Heb. 9. 24,
26.

sin, being a *righteous person*, at once in *Christ*, and *wholly pardoned*; but all this *righteousness* and *justification* they take upon the account merely of *God's imputation*, of *Christ* without us, or in heaven, who calleth *things that are not as if they were*; and they look upon all *works* and *duties*, &c. as *works* flowing from *love*, and from *justification* or *righteousness*, not directed to *justification* or in any order to it; we *believe*, *repent*, *love*, and *obey* (say they) not that we may be *saved*, but because we are *saved*; and any other *way of believing*, *obeying*, &c. they look upon as *legal*, and not so purely *Evangelical*; and they hold forth all the work of *justification* and *righteousness* to be of mere *grace*, and that all Gospel promises are *free*; and *Christ* is freely offered to *sinner*s as *sinner*s, in the *Ministry* of the *Word*.

So as their highest attainment is this, that God doth all to *sinner*s in mere *grace*; that no *sin* is imputed to *sinner*s, but they are pure only by imputation; and so no

Ezek. 16.

6, 7, 8.

Eph. 2. 6.

8, 9.

1 Cor. 1.

30.

1 Pet. 2. *believers* are punished for *sin*, but
 24. from *sin*: and all works of grace
 Isa. 53. 6. in a believer is because they are
 Luke 1. saved, or pardoned, not that they
 74, 75. may be saved or pardoned; and
 2 Cor. 5. all they are to do is from *love*, not
 14. from *bondage*, or from a mere *out-ward Commandment*; and the
 Matt. 9. *Gospel* or *grace* of *God* in *Christ*
 13. is *free*, and in *free promises*; and
 1 Tim. 1. so to be *preached* to *sinner*s, as
 15. *sinner*s.

*See Confes-
 sion of
 faith made
 in this As-
 sembly.*

*Confes-
 sion of
 the seven
 Churches.*

*Articles of
 the Church
 of Eng-
 land.*

They, commonly called Presby-
 terians, Independents, Anabaptists,
 &c. hold all points of doctrine, as
 to *justification*, *sanctification*,
faith, &c. the *ministry* of the
word and *Sacraments*, which they
 call *means* of *salvation*; all these
 hold alike with the *common Pro-
 testant*; this being the sum of the
Articles of the Church of *England*
 made by the *Bishops* and con-
 firmed by Queen *Elizabeth*, King
James, and King *Charles*: and
 there hath been no *Reformation*
 further, nor any higher attain-
 ment in these things, than the *Bi-
 shops* made, and the *Synod* in *Eng-
 land* formerly.

And all the *Reformation* that hath been endeavoured, hath been only in some outward things, as *Discipline* or *Church-government*, and some outward ordinances of *Baptism*, and the *Supper*, not any purer or more glorious discoveries of *God*, or the *Spirit*, or *Jesus Christ*, or our union with the *Spirit*, or *glory*, as to *spiritual* things, or *Christ* risen, but as to *Christ* in the *flesh*, or under the *law*, of which these *ordinances* were a *sign*.

A Discovery as to the general Point, or Christ dying for all.

THEY say the Scriptures hold forth all *sinning*, and *Christ* dying for all, and the *promises* of *Christ* generally to *all*, upon *condition*, and *exhortations* to all to repent, *believe* and come to *Christ*; and therefore conclude the Lord *Jesus* or *second man* was given from the *Father* to give a price of

Rom. 5.
12. 19.
2 Cor. 5.
15.
John 3. 16.
2 Pet. 3. 9.

redemption for all those who fell in the *first man*; and those, they say, were all *mankind*, and with Christ a *Ministry of reconciliation* and *graces* to all that will not wilfully *reject*, or *refuse*, or put by the *offers of grace and salvation* so tendered, but remain *passive*, and so far as in them *lies*, not oppose the *Spirit* and *means of grace*, though they acknowledge they can do nothing of themselves to obtain *faith* or any other *work of salvation*, but all that is merely of the *Spirit of God* working in those who are *called*; and upon these general terms of *grace* they affirm also the *election* of some which they conclude from that *work of God* in them who are *called of God* through the *means of grace*, they not *resisting* that *call*, or present *offer of grace*.

Mat. 23.

37.

2 Pet. 3. 9.

John 1. 11.

2 Pet. 3. 9.

And this they say is the *Gospel of salvation* preached to *all*, which *all* may *receive* if they *resist* not.

The last Discovery, and as some say, the highest and most glorious, concerning the whole Mystery of God to Men, and this Creation.

GOD being infinitely one, yet in a three-fold manifestation to us, of *Father, Son, and Spirit*, would make out himself in an *image* in this *Creation*, or *nature*, and therefore he takes to himself one part of it into union to himself, according to one way of manifestation, called in Scripture *light*, *love*, *grace*, *salvation*, *father*, *bridegroom*, *glory*, and that part of *nature* which enjoys God in this manifestation of *grace* or *salvation*, is called the *Angels*, the *Saints*, the *Elect*, the *Son*, the *Tabernacle of God*; the *new Jerusalem*, the *Temple*, the *Spouse*.

He takes to himself the other part of the *Creation*, and there he is *present*, but not in this way of *grace* and *light*, but of another

Psal. 36 9.

1 John 2.8.

1 John 4.8.

Tit. 2. 11.

1 John 3.1.

John 3. 29.

1 Pet. 1.12.

Heb. 1. 7.

Eph. 1.1.4.

1 Cor. 12.

12.

Rev. 21. 2,

3.

manifestation called law, justice, wrath, everlasting burnings; and these are called devils, wicked men, flesh, which live in God, and subsist in him as creatures in their being, but not in his grace and glory, not in that manifestation of his, the light shining in darkness, but the darkness comprehending it not.

Psa. 139. 8.
Acts 17. 28.
Col. 1. 17.

John 1. 5.

This is the *mystery* God is in, as to this *Creation* and the brighter part of it, as to *Angels, Saints*; and to the darker part of it, as to *devils and wicked men*; and all that God doth here below, under the *Sun*, is to *preach* this in several *ways or ministrations*, as in the *appearances* of this *Creation*, in *light*, and *darkness*, and in the *Scriptures*.

The *Scriptures* are no other than a way or ministration by *letter* of this *mystery*, and all the passages there, from the first *man* to the *second*, from the *Old Testament* to the *New*, with those two very appearances of the *two men* or *Adams*, were but a *ministry* or *way* of *God* to signify or *figure* this *mystery*; and so all the *rest*

Gen. 1.
1 Cor. 15.
47, 48.

we read of, as of *Cain* and *Abel*, Gen. 4.
Isaac and *Ishmael*, *Jacob* and *Esau*, Gen.
Israel and *Judah*, *Saul* and *David*, 1 Sam.
Judas and the *Eleven*, *Christ* and *Antichrist*; and thus these set forth
and *figure* this *mystery*.

They say *Adam* was a way by which God preached first to *man*, and was not the first *man* in whom all stood and fell, but a way by which this *mystery* of *God* was made to appear first to the *Creation*, and *Adam* held forth *nature* or a part of this *Creation* in communion with *God* as to *grace* and *love*, while he stood, and another part of the *Creation* or *nature* out of communion with *God*, as to *love* and *grace*, but in communion or union to *God*, as to *law* and *justice*, or *wrath*; and thus they interpret those *Scriptures* of *man's* first *glory* and *fall* less in the *very letter*, and more in the *mystery*, and according to *Adam*, in this two-fold *state*, were all the rest, *Cain* and *Abel*, &c.

They say that *God* in the *Old Testament* preached this *mystery*, though more darkly, and in *shadows*, as in the *law*, and *sacrifices*, Gal. 4. 21, 23, 24, &c.
and in the children of the *bond-*

woman, and of the *free*, of *Israel's* walking with *God*, and *apostating*.

And that the *Gospel* or *fulness* of *time* of the *clearer* discovery of this *mystery* was the *Lord Jesus himself*, or *God manifest* in the *flesh*, or as in *one man*, a *figure* of the *whole mystery* as to *grace* and *love*, or *God in flesh*, or in his ; or of *God* in that other *part* of his *Creation*, his *Church* or *Saints* : And all that *God* did in this *single* and *particular* manifestation in *flesh*, as in *one man*, was only a more full, clearer, excellent, and spiritual Ministry of the mystery of salvation ; therefore *Christ* is called a *Minister*, one *sent*, an *Apostle*. And all that *Christ* did from his *childhood* to his *crucifying*, *death*, and *cross*, was a discovery of *God* by this *figure* in the *whole mystery*, how *God* is in all *his*, and how he *works*, and hath his times of *law*, of *graces*, and *Gospel*, of *crucifying* and offering up all to *death* through the *eternal Spirit*, which is the *blood* of the everlasting *Covenant*, or *Seal*, whereby *God* witnesses to his people that he is their *God*, and they

Luke 4. 18.
Heb. 3. 1.

Heb. 9. 14.

his people, by killing all the *strength* and *life*, and *power* of the first *Creation*, and carrying it up into a more excellent and glorious *life*, his own *Spirit*.

And so all Christ's *birth*, *growing*, *submitting* to *ordinances*, *crucifying*, *death*, *burial*, *resurrection*, *ascension*, were so many discoveries as to us in the *flesh*, of the *whole* mystery of *God* in the *Saints*, made out in these parts and *degrees*, and several *ages* and *conditions*, to shew how God weakens and brings to nothing the *life* of *nature*, or of this *Creation* in which he will dwell and make his *Tabernacle*, and carry it up into a higher and more excellent *life*, even himself and his own *glory*.

John 17.
22, 23.

So, as they say, all that is spoken of *Christ*, as in that *person* that was *born* of a *Virgin*, who was *circumcised*, *baptized*, *crucified*, *dead*, and *buried*, *risen*, and *ascended*, is spoken in *figure* of the *whole nature* into which *God enters*, or is *born* into the *world*, and so takes our *nature* along with him through several *administrations* into *glory*.

So as the sum of all is this, that

the Lord takes our nature or this whole *Creation* into *union* with himself, and is *present* with it, in two ways of manifestation, of *grace* and *salvation*, of *Law* and *Justice*; and thus God is present with the *Angels* and *Saints*; with *Devils* and *wicked men*; and *Adam* and *Christ* are the two *eminent* and *principal administrations* of this *mystery*, and all the rest from *Cain* and *Abel*, through all the other several *persons*, *ordinances*, and *ministeries*, as of *Prophets*, *Apostles*, *Anti-christ*, are but divers administrations or discoveries of this; and all *ordinances*, *gifts*, and *graces* of the *Spirit* are but weaker appearances of this *mystery*, and such ministrations as the *Spirit* of *God* administers in our *nature*, till it be *glorified* in a *higher glory*: when that which is *perfect* is come, that which is in part shall be done away; God shall be unto us broad *rivers* and *streams*, where shall go no ship with sails, nor galley with oars.

*An additional concerning
Antichrist and the Mys-
tery of Iniquity.*

THESE Scriptures hold forth
a description of Antichrist.

There shall arise false Christs Mark 13.
and false Prophets, and shall 22.
shew great signs and wonders.

—*Except there come a falling* 2 Thes. 2.
away first, and that man of sin be 3, 4, 9.
revealed, the son of perdition, who
opposeth and exalteth himself
above all that is called God, or
that is worshipped; So that he as
God sitteth in the Temple of God,
shewing himself that he is God.

—*Whose coming is after the*
working of Satan, with all power
and signs, and lying wonders,
and with all deceivableness of
unrighteousness.

And as ye have heard that An- 1 John 2.
tichrist shall come, even now there 18.
are many Antichrists.

And I beheld another beast Rev. 13.
coming up out of the earth, 11, &c.
&c.—

And he doth great wonders, so

that he maketh fire come down from heaven——

And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do.

And he causeth all, both small and great, &c. to receive a mark in their right hand, or in their foreheads.

The great whore that sitteth upon many waters.

Rev. 17. 2,
3. &c.

I saw a woman sit upon a scarlet-coloured beast, full of names of Blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, and upon her head written, mystery Babylon the great. And I saw the woman drunken with the blood of the Saints.

John 4.
3.

And every spirit that confesseth not Jesus Christ coming in flesh—is that spirit of Antichrist.

From all the Scriptures and the revelation of the Spirit of God

concerning the *mystery of iniquity* these things will arise.

That the mystery of iniquity or Antichrist is a false *Christ*, or false *anointed one*, that is, when any other thing but the *Lord* himself is in the *place* or *office* of *Christ* unto us, either our own *righteousness*, as our *Priest* and *Sacrifice*, or our own *wisdom*, *wit*, or *reason*, as our *Prophet*, and *Teacher*, and *Interpreter* of *spiritual things*.

ἀντὶ pro
vice or
adversus.

And this *mystery of iniquity*, or *Antichrist*, is from a *falling away* first, that is, from a departure from God, and the life and light of God, and *dependency* or *subsistence* in God, that is, when *man*, or the *spirit of man* will subsist of itself, live in itself, and be *wise* of itself, and *worship* of itself, and be *righteous* of itself; this is the *man of sin*, or *son of perdition*, or *flesh* which God will *destroy*; and this *Spirit of Antichrist*, or *man fallen* thus from God, sits in the *Temple of God* as *God*; that is, is in all *forms of worship*, and there *lives*, and *reigns*, and rules the whole *man* into a *fleshly obe-*

dience ; and his coming or appearances are as *Satan*, that is, in *spiritual* wickedness, *transforming* himself into an *Angel of light*, *teaching*, *interpreting*, *revealing* the *mysteries* of *God* in carnal *reason* and *wisdom* by natural *parts* and *arts*, not in the pure *Spirit* and *anointing* of *God*, and so performing all things, in order to *God* and his *worship*, and *communion* with him, by lying signs and *wonders*, and *all* *deceivableness* of unrighteousness ; for while the *spirit* of man, in its own *wisdom* and *power*, acts in the *pretence* of *God* and to *God*, and in the mighty *working* and *power* of *Satan*, it doth bring forth *signs* and *wonders*, even things *wonderful* in the *eyes* of the *natural* man ; and such things as are very *signs*, very *images*, and *shadows* of *Spiritual* things, though not the things themselves.

And the *appearances* of this *man* of *sin* are many and divers, therefore called many *Antichrists* ; and as this *man* of *sin* opposes the *Lord Jesus* in *spirit* and *light* he is called the *beast*, that *ascends*

out of the *earth*, or the lowest part of the *Creation*, the *flesh*; and by the *fire* or *fleshly* counterfeitings of the *Spirit*, which he works in the sight of them that dwell on the *earth* or of those that are in the *flesh*, he *deceives*; And yet such is the *power* of this *beast* or this *spirit* of *flesh*, as it constrains *men*, and *compels* them, and overcomes them wholly to its own *power*, making such in whom it reigns to receive a *mark* in their *hand* and *foreheads*, that is, to *own* and *profess* this *fleshly wisdom* and *actings*, and to practise and put forth the power of it against *Christ* in *Spirit*.

And this is that *whore* too, for when the *spirit* of *man* is departed from *God*, and the *life* of *God*, it is become an adulteress, having left its *first love*, or *husband*, which was the *Lord* himself, and sits upon a *beast*, even upon the *flesh*, a *beast* of *scarlet colour*, that is, *bloody* and *persecuting* the precious and spiritual appearances of the *Lord Jesus*, and this is a *beast* of *seven heads* and *ten horns*, which *heads* and *horns*

are but figures of carnal *wisdom* and *power*, and the *seven* and *ten* figures of *perfection* and *completeness*, as to the *man of sin*; for the *number* of the *beast* is the number of a *man*, and yet his number is but 666, that is, is but a number of weakness and *imperfection*, and *work*, or *bondage*; not the number of *God* or of *seven*, which is *perfection* and *rest*.

And the *whore* is adorned with *gold* and *pearl*, which are those *excellencies* of *nature* and *forms* of *worship* and *Scriptures* with which she *decks* herself, and is adorned as a counterfeit *spouse* of *Christ*, and upon her *head* is *mystery*, that is, all this appearance of hers, even her *highest* and *choicest*, her *head*, is *mystery* to all, who are made drunken with the *cup* of her *fornications*, or spiritual *whoredoms* and *idolatries*, they discerning none of these, but all being in *mystery* to them.

And this *Antichrist* is one who denies *Christ* coming in *flesh*, or *God* in his *people*, who is *coming* and *coming*, that is ever flowing out in *fresh* and *glorious* discove-

ries and *manifestations* of himself, forbidding all beyond them as *new lights* and *false revelations*, and fixing *God* and his appearances in their *Conceptions*, *Votes*, and *Results*, and *Counsels*, and *Consequences*, and *Conclusions*, and *Laws* of worship.

This Antichrist thus described is found in *man*, or the *spirit* of *mere man*, in all his *departure* or *falling away* from *God*, in all his *lying signs* or *counterfeittings* of the *spirit*, in his sitting as *God*, in his being a *beast* or opposing the *Spirit*, in his *scarlet* colour, or his crucifyings of *Christ* in us; in his denying the *Lord's* coming or further *manifestations* of his *light* and *Spirit* in us, and thus *quenching the Spirit*.

And from hence he flows out and spreads himself in the world in all *Idolatrous forms* of *worship*, in all *false interpretations* of *God*, and of the *truth* as it is in *Jesus*.



*These are the several
Attainments.*

The Common Protestant.

THE common *Protestant*, as to doctrine and fundamentals, are so far in a discovery of the *mystery of salvation*, as to behold a *state of condemnation in sin*, and a *way of salvation by Jesus Christ*, and *faith in him*; yet some take this way to be but a knowledge of *Christ after the flesh*, and of *Christ* as one single *person* or figure of a man, and the first *glimpse* of the *love of God*, and but merely a *discovery* beyond the *law*; and all but a *fleshly spirituality*.

The general Redemptionist.

THEY that are for *general redemption* through *Christ*, in the free offers of *grace* to all, and his *dying* for all, some say, attain no higher in this than *Christ after the flesh*, and fall into the same *consequence* with those that hold the particular *election* and *repro-*

bation of some ; and though there be in this a more general ministration of *Christ* held forth according to the *letter*, yet they say it goes not so high as the *mystery* of *Christ* in *Spirit* and in pure *glory* and *truth*, but of *Christ* in *glorified flesh*, and as in one single *person* or *figure* of a *man* ; and all end but in a *fleshly* spirituality, and in an attainment as to the mere *letter* of Scripture.

The Free-Gracian.

THEY that have discovered up into *free-grace* or the *mystery* of *salvation*, singled out from *conditions*, *qualifications*, and *works*, some say, attain no higher in that than a discovery merely beyond the common *Protestant*, both going no higher than a *justification* by imputation, and through *Christ* after the *flesh*, as in one single *person* or *figure* of a *man* glorified in *flesh*, or the *body* without, and in a *local* glory, or a circumscribed nature, and putting all the *righteousness* upon a mere account in God, and all the taking away of sin or sinful

flesh upon a non-imputation or not-accounting not in the crucifying, death, or fiery trial of the flesh, and the pure, spiritual, incorruptible seed of God within, Christ in us the hope of glory.

And their highest attainment, as to *duties and works*, is only, as some say, to the *nature and manner* of their *production* or *flowing forth*, they counting the *nature and original* of all no *higher* than a habit of *grace or quality*, and their proceeding as immediately in the nature of that which they say is *love*; all they do being from *love*, and in *love*, not in *bondage*.

Conclusion.

AND these *attainments* are not such as are therefore condemned, because no *higher*, or more *spiritual*, but are only considered as not the *highest*, but in *order* to the mystery of salvation, and several measures and ages of attainment, and seeing darkly, as in a glass, till that which is perfect is come.

A Discovery of Prayer.

THAT which hath been discovered concerning *Prayer* is this: First,

That they who could not pray in the *Spirit* might use a *form* of prayer, as *John* taught his *Disciples*, and the *Lord Jesus* his, in that of *Our Father*, &c. and *David* in the *Psalms*; and the *Apostles* and *Christ* himself are found in the same *form* and *expressions* of prayer very often: *he went away and prayed the same things again*; *Moses* prayed, *arise, Lord*, &c. and again, *arise, Lord*; this is the *first discovery*, and is *truth*, though *truth* in *weakness* and *infancy*.

A further discovery is, that prayer is rather a work of the *Spirit* than of any *form*, and that no set *form* ought to be put upon the *Spirit* of *God*, but what it freely *breathes* and *speaks*, and all constant *speaking*s to *God* in this (as they call) a conceived way, or *impremeditate*, or *extemporary* way is taken commonly amongst *Christians* for prayer in the *Spirit*, and for that

spiritual way of *prayer* which the *Disciples of Christ* used in the Gospel, who were grown up from the *infancy* and *childishness* of *forms* or *words* taught them, which is but a mere *natural* or *outward* thing, as they say, which any may perform by strength of natural parts, as *wit*, and *memory*, and *affections*.

The furthest discovery as some say, is this:

Rom. 8. That *Prayer* is no other but the
26, 27. *revelation* of the *will* of God, or
mind of God, as to *such* and *such* particulars, either *spiritual* or *temporal*, and is an immediate, *proper*, and *spiritual* act of the *Spirit* of *God* in the *Saints*, and that all such *speakings* as are not from the very *manifestation* of the *Spirit* of *God* in us, are but such *prayers* and *petitions* as *natural reason*, and *memory*, and *affections* may *form* and *dictate*, and doth usually; and that there is no difference betwixt such kind of *praying* and *forms* of *prayer*, (though it may be *extemporary* or *conceived*, as some who can pray upon this *account* three or four hours, and nothing more *frequent* now;) nay, this kind of

prayer is far worse, by how much it *transforms* itself more into an *Angel of light* and is not, sitting in the *Temple of God* as *God*; or pretending itself to be the *Spirit of God*, and is not, being more properly the *flowings* and *breathings* of *reason*, and the strength of *man's wit*, and *memory* and *affections*, and is constantly performed in *public* and *private*, and thus *fire* is fetched down from *heaven* in the sight of *men* that dwell upon the *earth*, or such as are yet more *below* than *above*, or in *heaven*, and *Spirit*: and thus the people of *Israel* Isa. 1. prayed, whose *prayers* were an *abomination*; thus the *Pharisees* made Mat. long *prayers*, &c.

So as *Prayer* then, according to this *discovery*, is the *Spirit of God* only *revealing* and *speaking* in the *people of God*, we know not what to *pray for* as we *ought*, that is, Rom. 8. we, as we are *ourselves* know not: 26, 27. And therefore all that we *pray*, and not the *Spirit of God* in us, not that *Spirit of Prayer*, spoken on in *Scripture*, is but the *Spirit of man praying*, which is but the *cry* of the

creature, or a natural complaining for what we want, as the Ninevites, and the children and beasts of that City all cried unto the Lord.

Rom. 8.
26, 27. But in pure *prayer* the *Spirit* helpeth our infirmities, the *Spirit* of *God* which makes *intercession* with *groanings* which cannot be *uttered*; that is, the *speakings* or *manifestations* of the *Spirit* of *God* are not so utterable by the *flesh* or *voice* of *man*, and the *Spirit* maketh *intercession* for the *Saints* according to the *will* of *God*, or according to *God*, (as in the Greek) that is *Prayer* is *God* speaking in us his *mind* and *will*; And therefore the *Lord Jesus* taught this in that *form* and *doctrine* of *his*: *Thy will be done in earth as it is in heaven*, wherein he set forth that more *spiritual* and perfect *Prayer* which was only according to *God*, and which the *Saints* should *pray* afterwards when the *Spirit* was more revealed.

And this is *prayer* in *Spirit*, and to pray thus is to pray in some *evidence* and *demonstration* of *God*, and in *faith* or *believing* the will of *God*, as to *this* or *this* thing, at *this*

or *this time* ; whatsoever ye ask in prayer, believing, &c.

And all other *askings* or *seekings* of God which are not thus in *Spirit*, and in the *will* or *mind* of God in some *evidence* or pure work of *Spirit*, or raising of *Spirit*, is but the *askings of creatures as creatures* ; and thus all mere natural and carnal *people* pray, and are heard and answered many *times*, in the *mercy* and *goodness of God*, who makes *his Sun* to shine upon the *just and unjust*.

All *exhortations* in *Scripture* to this *duty of prayer*, as *seek ye my face*, *pray continually*, *watch and pray*, be fervent in prayer, *ask and ye shall have*, &c. are only then rightly, *effectually*, and properly *applied and obeyed*, when the *Spirit of God* doth it in the *Christian*, when the *Spirit of God* breathes in and reveals the *will of God*, and acts in the *duty* or expressions, and the *Christian* speaks in himself, or in presence of others, that *mind of God* ; and so this *Spirit of God* clothes itself in flesh, or *letter*, or expressions, as to the *outward man* ; and they who say *Amen* in the *Spirit*,

as the *Apostle* saith, say *Amen* in the same *Spirit*, or else they are not in *prayer* in a pure *spiritual* closure, or *unity of Spirit*.

Prayer is the *workings* and *weaker* or fainter *manifestations* of the *Spirit* of *God* in the *Christian*, while he is in *bondage*, that is, while *God* is not the *fulness*, the *light* and *glory*, and *all in all* unto him; for where there is any *asking*, or *seeking*, or desiring, there is not *perfect rest*, *enjoyment*, *all-sufficiency*, and *fulness*: And therefore while *Christians* are in *bondage*, and not yet brought into the glorious

Rom. 8.

liberty of the *sons of God*, they are under the *Ministration* of *Prayer* to *God*, or of *asking*; as children are to a *father* in nonage and pupilage.

John 16.
23, 24.

All *Scriptures* of *Prayer*, or concerning *Prayer*, and the *prayers* of the *Saints* in the vial, are considerable respectively to the state of weakness and bondage the *Saints* are in, praying not in the *Spirit* of *God*, but in *weakness* or the *flesh*, according to their own *wills*; which hath been usual with *Saints* formerly, as *Paul*, who prayed *thrice* to remove the *buffeting*, and was

Rev. 8. 3,
4.

answered, my *grace* is sufficient 2 Cor. 12, 7, 8, 9.
for thee, or is it not enough that I
have *grace* for thee in all my *deal-*
ings and *dispensations* towards thee,
live thou upon *that*? and the *Lord*
Jesus himself prayed, Father, *if it* Mat.
be thy will let this cup pass; yet
afterwards he was more the *mani-*
festation of God, Father, not as *I*
will, that is, not as *I*, or that of
man in me, but as *thou* wilt; and
many *Christians*, wanting the clear
and glorious *revelation* of the *will*
of *God*, pray for *such* and *such*
things, for the *obtaining* such and
such *mercies*, and *removal* of such
and *such* *miseries*, being all this
while in the *dark* to the *will* and
mind of the *Lord*; when, as if the
will of the *Lord* were seen or dis-
covered, they would *rejoice*, and be
at *rest* in such *conditions*, and learn
how to *want* as well as to *abound*,
that is, to *want* such or such things Phil. 4. 11, 12.
as the *Lord* takes from them, and
to *abound* in the *Lord* without those
things, or with *those things*, which
is the sweet *state* of the *Christian*,
and a *rest* or *peace* in figure to that
glory and *fulness* to be *revealed* in
us, and those *Christians* as are in

some measure in this *light* or *glimpse* of the *fulness* of *God*, are entered upon the *borders* of *Canaan*, and are feeding upon some *bunches* of the *grapes* of the *promised land*.

A Discovery of the Law.

SOME say, the *Law* is obligatory and binding to all *Christians*, because moral, and so perpetual, and that it was *revealed* because of *transgressions*: And that the *Law* is of no less *efficacy* now than before to reveal *sin* and *convince* of *sin*, and that *Christ* came not to *destroy* the *Law*, but to *fulfil* it; that the ministry of the *Law* ought to precede and go before the *Gospel*, because none ought to have *Christ* offered to them in a *promise*, but such as the *Law* hath *humbled* and *prepared*; that *God* doth *sanctify* the Ministry of the *Law* to *conversion* and *sanctification* of his *people*, and such as *preach* it are not *legal*; thus the *Protestant* in general.

Others say that a further *discovery* of the *Law* is this.

That the *Law* was a discovery or appearance of *God's righteousness* and *man's*, according to the *nature* of both, as in the first *Creation*, God is revealed in the *Law* to be *one God* and only to be worshipped, and no other *Gods* but *one*; and *man* is revealed in his first created *righteousness*, love thy neighbour as thyself.

Mark 12.

32.

Exo. 34.

14.

Luke 10.

27.

The *Law* is in every one by *nature*, accusing and excusing, and God's transcribing it into *tables of stone*, was to set before man a testimony or witness in the *letter* of what *Law* he had inwardly, the *Law* is *spiritual*, and to bear witness to his *Apostacy* and *falling away*, and to all his *sins*, *transgressions* and *enormities* committed.

Rom. 2. 1.

Rom. 7.

14.

Moses and the *Prophets* were *Ministers* of it in the *letter*, the *Law* was given by *Moses*, it being first delivered or preached by the *Ministry* of *Angels*, or *dispensation* of *Angels*; the Lord *Jesus* himself and the *Apostles* were *clearer* and more *spiritual Ministers* of it.

John 1. 17.

Mat. 11.

13.

Heb. 2.

Math. 5.

Rom. 3.

31.

The *Law*, as it is in *letter*, and in the *Ministry* of *Moses*, and

Heb. 10. 1.

the *Prophets*, and *Christ*, &c. is a *witness* and *image* to the more excellent *Law*, that of the *Spirit* of *life* in *Jesus Christ*.
 Rom. 8. 2.

The *Law*, in mere *letter* and
 Rom. 8. *legal ministry*, works *bondage*
 15. and brings forth the *spirit* of *bond-*
 Heb. 2. 14, *age* in those who are under the
 15. *Law*, working *convictions* and *testimonies* of *good* and *evil*, whereby
 Rom. 2. 15. the *law* of *nature* is awakened
 and *strengthened* to accuse *sinful*
flesh.

The *Law*, as it is a *figure*, or
shadow, or *image* of *Spirit* or *spiritual* *righteousness*, may be a
Ministry of *preparation* or *wit-*
 Mat. 3 3. *ness*, as *John* was, *prepare ye the*
way; and the *Baptism* of *water* to
 an outward *purification* or *washing*
 as the *letter* or *Ministry* of the
Law is; and this is a *Ministry* of
 God's first *appearance* to a *sin-*
ner.

Men may work very high, as to
God and *duties* and *works* by the
Ministry of the *law* or *letter*
 without, and the *law* within, and
 the *letter* of *Scriptures* interpreted
 by no higher a *light* than that of
 the *law*; and yet all such *right-*

eousness is but to *bondage*, compared with the higher *law* or *Spirit* of *life*. Rom. 8. 2.

The *Law* curseth all *unrighteousness* as to the *flesh* or *man* *sinning*, and it is that *standing* condemnation of *flesh* or *sin*; the *Law* was revealed because of *transgression*, and *cursed* is *every one* that *continueth* not in all things that are written in the *Law*. Rom. 3. 19, 20. Gal. 3. 10.

All the *repentance* and *reformation*, which the *Law* or mere *ministry* of the *letter* works, is not *spiritual* but *legal*; and yet, if in order to a more *spiritual* or to *Christ* in *Spirit*, it is of the *nature* of *John's* Ministry, a *preparatory* and *figure* of more *glory* and *truth* in substance. John 1. 17. Heb. 10. 1.

The *spiritual* man, who lives in the *Spirit*, is not under the mere *law* of the *letter*, but it is according to its *spirituality*, the *principle* and *spiritual life* of him, so as such are not under the *Law* but under *Grace*, and not in *bondage* and *fear* but *love*; *perfect love* casting out *fear*. Rom. 6. 14. Rom. 7. 1—6. 1 John 4, 18.

They that are true *spiritual* comprehensive *Christians* know in

what order and subserviency to place the *law*, as it is in a ministry of *letter*, when as the *Infant Christian*, in the first discovery of *Christ* or *Free Grace*, looks upon all *Ministrations* below him as *legal*, and so is carried out to oppose them too disorderly.

A Discovery of Duties and Works.

SOME say that duties and works are *fruits of faith* and of the *habits of grace* in us, and are the conformity of a *Christian* to the *Commandments* and *Laws* of *God* revealed in *Scriptures*, and that *duties* are to be done because *commanded*, and that they are such *ways* and *means* as *God* hath appointed a *Christian* to walk in to *salvation*; and that according as these are performed more or less strictly a *Christian* ought to *judge* himself or *approve* himself, and that *Christians* are to wait upon *God* in *duties* for the *Spirit* and for all other discoveries of himself thus the *Protestant* in general.

Gal. 5. 22.
Col. 1. 10.
Mat. 7. 16.
Mat. 5. 16.
Mat. 28.
20.

1 Tim. 6.
18.
Heb. 10.
24.
James 2.
14, 18.

1 Cor. 11.
28.

2 Cor. 13.
5.

Others say that the *duties* and *works* of a Christian flow from the *Spirit of God*, of *love* and of *adoption*, else they are but the *performances* and *obedience* of *servants*, not of *sons* and such as are *born of God*.

Rom. 5. 5.
 Luke 1. 74.
 2 Cor. 5.
 14.
 Rom. 8.
 15.

That the mere *Commandments* or *letter* of *Scripture* is not a *law* to a *Christian* why he should walk in *duties*, but the *law* written in our *hearts*, the *law of life*; and this is the *difference* of *duties* and *performances* under the mere *Old Testament dispensation* and the *New*, or pure *Gospel* or *new Covenant*, the one or that of *Moses* was a *Ministry* from *without*, that of *Christ* from *within*, and that *duties* in the *letter* are but *Images* and *figures* of what the *spiritual man* doth act from that *life of Christ* in him, not as things *commanded* him, nor in relation to *heaven* and *hell*; because such *obedience* and *actings* are of *service*, and acted as first from *without*, and *mercenary* or of *price*, and for *salvation*.

Rom. 6.
 14.

Rom. 7.
 1—6.

A Discovery of outward Ordinances.

SOME say, outward *Ordinances* are *Commands* of *Christ*, and therefore to be done because they are *Commands*, and that they are *sanctified* by *God*, and his *Spirit*, and that we are to wait on *God* in the use of *means*, and that spiritual things are conveyed by *Ordinances* into the *souls* of *men*, thus says the *Protestant* generally.

Others say, That outward *Ordinances* as in the *letter* are the *Old Testament* Ministration, or a *Legal* ministration of *John's* ministry, or *Christ* under the *Law*, or in *flesh*, and that such *Ordinances* as the Lord *Jesus* commanded while he was in the *Ministry* of the *Law* made under the *Law*, a *minister* of *circumcision*, and not commands of *Christ* as in mere *glory* and *spirit*, nor a ministration of his as in that more excellent *condition* and the not distinguishing *Christ* as in *flesh*, and so *teaching* and *commanding*, and as in *Spirit*, and so

ministering in *pure spiritual light and glory*, is the reason of all such *legal doctrine and use of ordinances* in bondage, as is this day in the *letter*: Other of Baptism, &c. or *Church fellowship*, &c.

That the *new Covenant* or *God* revealed in his, and teaching his is not by any *outward way or ministry or means*, but by the *inward or unction and anointing*, ye Heb. 8. are all *taught of God*; no man shall *teach his neighbour or brother* any more, saying, *know the Lord*; and all *conference and discoveries in letter or speech* is but mere witnessing to the *Lord* and the *discoveries of God* of what we are *taught*, not any *ministry* (as formerly) for *teaching*.

No outward *ordinance or ministration* of the creature or of *letter* can *convey or confer or bring in pure spiritual things*, there is a John 3. 8. great mistake in that, and they are but *signs and shadows of spiritual* 2 Cor. 4. things, and they are to the *Spirit* 18. Heb. 10. 1. in the *New Testament* as the *shadows of the Old* were to the *flesh of Christ*, figures and *perishing*

Col. 2. 20. things and to be fulfilled in *Spirit*
 1 Cor. 11. and in the coming of *Spirit*.
 26.

They are that which are called
 1 Cor. 13. the beholding *God* as in a *glass*,
 12. the *seeing darkly* and *in part* the
heavens and *earth* which are to be
 rolled up as a *garment*.

A Discovery of the Jews and their Conversion.

SOME say, they are those who
 are of the seed of *Abraham*
 and have *Abraham* to their *Father*,
 and are *Jews* by *fleshly* birth, and
 such as live yet in the *Old Testa-*
 Rom. 11. *ment* *Laws* and *Privileges* as *cir-*
cumcision, and have the *veil* upon
 Rom. 9. 6, their *hearts* untaken away, oppo-
 7. sing *Christ* come in the *flesh*, and
 expecting the *Messiah* yet in a
 more carnal *glory*, they shall be
converted and *called* in before the
 coming of *Christ* in *Judgment*.

Others say, That the *Jews* were
 but a *figure* of the *children* of the
bondwoman, and of the *Christians*
 under the *Apostacy* or in mere *let-*
ter and *corrupted forms* of wor-

ship; and as the *Jew* was reckoned before to be the people of mere *Ordinances*, and of the worship of *God* according to the letter of *Scriptures*, to whom the *Oracles of God* were committed, and to whom pertained, &c. so the *Christians* generally who are now the people of the *New Testament*, as to *letter*, and of all the worship according to the *scriptures* in the *letter*, are that *Jew* under the *new Testament*, answering to the *Jew* under the *old*, there being two *seeds* according to the flesh and according to *promise*, though they by *promise* or *faith* are counted for the *seed*. Rom. 9. 4. Rom. 9. 6. 7.

The calling of the *Jews* is the bringing up the *Christians* from *letter* to *Spirit*, and according to this mystery the *Jews* shall be called and converted daily; and are; for in the whole *Nations of Christians* as of *Italy, Germany, Poland, Denmark, Spain, France, Scotland, England, &c.* the *Lord* shall call in many by his own *Spirit* into himself, and shall be revealed in them in *power* not in *form*. Rom. 2. 28, 29.

That the *Jews* who are by *nature* *Jews* or according to *fleshly generation* shall be no otherwise called but as the other *Jew* of which they are a *figure*; and thus they interpret the *call* of the *Jews* and not in any such *outward* observation as *men* commonly suppose, not remembering that the *kingdom of God* comes not with *observation* as to the world, and that the day of the *Lord* shall come as a *snare* upon all the *earth*.

Rom. 11. 28.
Luke 17. 20.

All false Worships and Ways, practised in Conscience or in Liberty, will be destroyed in Christ's Day.

GOD hath a time before *Christ* come in *Spirit*, as he had before *Christ* came in the *flesh*, a time wherein he suffered long and was *patient*, and was revealed to his people, though dwelling in much *Gentilism, Judaism, and ignorance*; and therefore *God's appearance*, or *communion* with his *people*, from the time of the *falling away*, or of

the man of *sin* being revealed, hath ^{2 Pet. 3. 3, 4, 8, 9.} been in *grace* and *long suffering*, and hath patiently borne his being *crucified* in spiritual *Sodom* or *Egypt*, and therefore he hath been with his people under *Popery*, under *Episcopacy*, and is at this day, not in approbation of their *form* but in his own mere *love*, *grace*, and *long-suffering*, and is at this day accordingly with the people in *Independency*, *Presbytery*, *Baptism*, &c. and all other *male-administrations*.

The Lord Jesus hath a *day* and ^{2 Thes. 1.} *time* to be revealed in, which is his coming in the *Saints*, when he will *judge* the *World*, and then shall *Antichrist* be consumed, and the ^{2 Thes. 2.} *flesh* of the *whore*, or *Babylon* in all her *administrations* shall be tor- ^{Rev. 17.} mented and burnt with *fire*, and not a little one of *Babylon* shall be spared, but dashed against the *stones*, not the purest *Idols* she hath, even *Idols* of *gold* and *silver*, with all her merchandize, *pearls*, and *precious stones*, and *cinnamons* and *odours*, and *frankincense*, all things of *false worship*, &c. and *administration*, though very *sweet* and pre-

cious in the *judgment* of *flesh* and *blood*, and then shall all the *saints' Indulgencies* cease to all these things under which they are now walking, some in *Conscience*, some in *Liberty*, even then when God's *indulgency* ceases.

A Discovery of Christ in us.

SOME say it is no other but *habits* of *grace* in us, and such a *work* of *sanctification* and *mortification* wrought by the *graces* of the Spirit; and this they say is *Christ* formed in us, the *image* of *Christ*, the *conformity* to *Christ*; this the Protestant generally.

Others say Christ in us is when we are made the *anointed* of God, which is the *Christ*, or the *whole entire Christ*, as one *spiritual new man*.

And that the *image* of *Christ* in us is Christ manifested in our *flesh* as to *sufferings* and *death*, whereby the *flesh* is *crucified* in the *power* of God and of the Spirit, and the *outward man* or the *Flesh* is *dying*

1 Cor. 12.
12.

Phil. 3. 10.

and *perishing* even *day* by *day*, and is then *dead* when the very *life* of the *Flesh* is *slain*, and we *live* no more unto ourselves, but *God* or *Christ* liveth in us, it being no more *we* that *live*, and *manifested*, as in Gal. 2. 20. *resurrection*, or in the *life* of the *Spirit*, wherein we who were *dead* in *sins* and *trespasses* are risen with *Christ*, who is the *resurrection* and the *life*, I am the *resurrection* and the *life*.

The Fiery Trial.

THERE is a State and condition of Christians scarce known, and it is the *fiery Trial*, or that power of God put forth upon the *administrations* that *Christians* are 1 Pet. 4.12. under, and so passing out of them into higher *discoveries* of *God*; and the *fiery trial* is the Spirit of God burning up or destroying such an *administration* to a *Christian*, as when a *Christian* passes from a mere *legal state* into a state *less legal* or more *Gospel*, receiving some more precious and sweet *appearances* of *God* in *Grace*, and *free promises*; in this passage there

is a *Fiery Trial* upon that first Administration that was *Legal*, whereby man's own righteousness is consumed and *crucified* to a more excellent discovery of *God*; and even in that more *Gospel-State* of a *Christian*, whereby he enjoys *God* in that *ministration* of *graces*, *gifts*, and *Ordinances*, there will be a *fiery Trial* in a *Christian's* passage into more glorious *manifestations* of *God*, and there will be a *burning* and *torment* even in that *ministration* of his *graces* and *gifts*, &c.

And this State is *Prophesied* of in that Scripture, the sun shall be turned into *darkness*, and the *moon* into *blood* before that *great and notable day*, that is, not only the *Lord Jesus*, the *Sun*, (as some say) will be as *darkness* to the *world*, &c. but all that which was the *glory* and *light* of a *Christian*, and his way of communion with *God*, his *Sun*, and *Moon*, and *Stars* shall be *darkened* and become as *blood* before that *notable day*, or that more excellent *revelation of God*: and

2 Pet. 3.10. that of *Peter*, but the day of the *Lord* will come, &c. in the which the heavens shall pass away with a

great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein shall be burnt up ; which is not only a Prophecy of the last judgment, but of the particular judgment upon former administrations in a Christian which is figured out in the heavens and earth, and elements, which are those more or less glorious administrations, and the fire is that trial by the Spirit of God which as fire burns and destroys.

This is accordingly figured out in that to the *Corinthians*, The fire shall try every man's work, of what sort it is ; If any man's work shall be burnt, he shall suffer loss, which work is those several administrations of gold, silver, precious stones, wood, hay, stubble, which pass under the revelation of the day, or glory of Christ, or fire of the spirit. 1 Cor. 3. 13, 15.

This is further revealed in *Revelations*, 2. 9. I know thy works and tribulation and poverty, &c. and ye shall have tribulation for ten days, this was written to the Church of *Smyrna*, or to all Chris-

tians under the *figure* of that *Church* which was *tribulation*, *prison* or *bondage* and *poverty*; that is, while Christians are in their former *administrations* as in *bondage*, *prison*, *poverty*, looking at all they have as *nothing*, and all *former things* they were *rich* in as *nothing*, and now as *bondage* to a more excellent enjoyment of God.

This is likewise in the mystery of it, the *cross of Christ*, or the
 Phil. 3. 10. *fellowship* of Christ's *sufferings*, *crucifyings*, and *death*, for as Christ crucified all that glorious *administration* in which he was in the *flesh*, and it all *died* to a more *glorious life*, even the glory of God the *Father*, so every *Christian* is to take up this *cross*, and
 1 Cor. 1. 17, 18, 23. to bring his *highest* and *choicest administration* to this *cross*, and
 1 Cor. 2. 2. to have them all *crucified* to higher *discoveries* of God, this is the
 Gal. 6. 14. knowledge of *Christ Crucified*, or *self-denial*.

Many *Christians* who are *saddened*, *darkened*, in much *tribulation* as to the *administrations* they are under, and take them for *de-*

sertions and withdrawals of God, when as they are the presence of God upon such administrations making them dark and wither and consume, and the bringing in of a richer and fuller glory.

God in Heaven or in a Place of Distance as to our Infirmary.

MANY Christians in their conceptions of God and prayings or addresses to God consider him as in a local glory, and so change the glory of the incorruptible God into an image made like to corruptible man.

God is *infinite* and *all in all*, and whither shall *I go* (saith the Psalmist) from thy spirit, or whither shall *I fly* from thy presence, and where is the place of his rest? Isa. 66. 1.
And say not in thy heart who shall ascend into heaven to bring Christ down from above? Rom. 10.
The word is nigh even in thy heart, the word (saith the Apostle) that we preach, which word was Christ the eternal Word, which was with God and

was *God*: And thus the *Lord* is
Phil. 4. said to be *at hand*, the *Lord* is *at hand*.

The spiritual *Christian* knows that all *figures* of *place*, as of *God's* residence, as *heaven*, and all such discoveries of *God* as to *place* or *distance* are only as to *man* and to the *infirmities* of *man*; and therefore *prays* not and *speaks* not to *God* nor of *God* as to *Place* or *distance*, but as if he were in *him* and about *him*, his *right hand* embracing *him* and his *left hand* under *him*; and in such discovery of *God* as he hath by *faith*, &c. or any such *graces* and other *administrations* he *worships* not *God*, nor considers *God* as *that* or *that discovery*, because then he should worship something for *God*, which is not *God*, and as *John*, fall down at the *feet* of the *Angel* or some glorious ministration and *worship* there.

The *carnal* and *weak* *Christian* *worships*, *prays*, &c. and thinks of *God* as to *form*, *figure*, and *place*, and *distance*, and *discoveries* of him by *graces*, *gifts*, &c.

Whereas *God* is only to be en-

joyed in *those* as in a *glass* darkly,
for *we* have not seen *his* shape,
nor heard *his* voice.

The Spiritual Sabbath.

THIS *Mystery* of *God* was held forth first in the *Cre-
ation* in that of the *seventh day* which *God* was said to *sanctify*, Gen. 1. which was no other than the enjoyment of *God* in the *Revelation* of *himself*, who is perfect *rest* and *sabbath* in his own *glory*, the *six days* being accordingly a *figure* of the *Christian* in *bondage* or under *active* and *working* *administrations*, as those of the *Law* and *Gospel* are, as all forms of *worship*, *duties*, *graces*, *prayer*, *Ordinances*, &c.

This *Sabbath* was a sign to the people of *God* in *bondage* or under the *law*, and the *Lord Jesus*, in his *Active* and *fulfilling* *Administration* while he was in the *flesh*, was the *Antitype* of the *six days*, and his entering into *glory* was that very *Sabbath* and *rest*, which was the *bosom* of the *Father* from whence he came and where he

Luke 24.
26.

John 1. 18.

returned, and this is the scope of that fourth *chap.* to the *Hebrews*, and the *bosom* of the *Father* is that *Sabbath* or *Rest*, there re-
Heb. 4. maineth therefore a rest to the people of God, and he that hath entered into his rest hath ceased from his works as God did from his, that is, the Lord Jesus having fulfilled his day's work as to the law, entered into his glory or rest, so Christ in that held forth the true Christian Sabbath, which was the father, as Philip, shew us the Father and it sufficeth us; there is fulness, rest, sabbath, and sufficiency in the Father, or Revelation of God in the Christian.

So as the *Spiritual* Christian in the true discovery of God, his fulness lives in an *eternal* every-day sabbath, while some live in little more than the bare sign, or one day in the week.



*The Gospel as in its own
Glory, and as in the Scrip-
tures of the Old and New
Testament.*

THE Gospel is everlasting, Rev. 14. 6.
for it is the tidings and Re-
velation of God, in love, grace,
or mercy to his, or God mani-
fested in flesh, or making his Ta-
bernacle with men.

This Gospel, which is no other
than the *mystery of Salvation*,
revealed or declared in Spirit to
men, is clothed in several *admi-
nistrations*, as that of the *Old
Testament* and the *New*, the *Scrip-
tures of both* being the *Revelation
of heavenly things* by *earthly* or
created things, or by *natural forms
and expressions*, so as the *letter*
is a *parable, figure or allegory*, by
which *spiritual things* are spoken
and brought forth amongst men;
they are they which *testify* of
Christ, hitherto I have spoken to
you in *Proverbs, &c.* The *Scrip-
tures or writings of the everlast-
ing Gospel*, are the true *scriptures*,

as they are the very Image and *letter* of the mystery of *Salvation*, or of *Spiritual* things, or the *mind* of *God*, or as they are in that pure and *spiritual Order* and *form* of *words* to truth itself; not as they are merely in their *grammatical* construction and sense or common reading, which any that *understand* the *Hebrew* or *Greek* may receive, and therefore the *Scriptures* according to *such* or *such interpretations* and *consequences* of men, are not to be imposed as mere things of *faith* and *fundamentals*, but so far as the *spirit* of *God* reveals them to be that very *truth* and *mind* of *God* in those who *receive* them, else they are *received* and *acknowledged* for the *Authority*, and reputation of *men*, not of *God*, therefore Christ told the Pharisees they erred, not knowing the *Scriptures*, and yet they *had* the *Scriptures*, and *read* them, and understood them in the *letter*, but not in the *Spirit*.

The Gospel being thus distinguished into the *spiritual nature* of it, and into the *administration* with which it is *clothed*, nothing

is *pure, spiritual, divine Gospel*, but that which is *light, life, glory, spirit, or God revealed*; whatsoever is of mere *letter, form, Ordinance*, is of the *administration or Gospel-clothing and appearance*, as to *men* and as in the *flesh*, things that are seen are *temporal*, things that are not seen are *eternal*.

So as that distinction used concerning *Ordinances*, when they are called *Gospel-Ordinances, Gospel-Commandments* in *contradistinction* to the legal *Ordinances* is a great mistake and an *advancing* and *Exalting* outward things into spiritual, and putting an *Image* of *Christ* and *divinity* upon them, which they will not bear in such an *opposition or contradistinction*, to the *Ordinances* under the *law*, for all the *Ordinances* under the *law* or of the *Old Testament*, were *Gospel Ordinances*, or *Ordinances* holding forth *Christ*, and figuring *Christ*: and so the *Ordinances* of the *New Testament*; and are all alike *letter, outward, and visible*, and of things that perish with using, which was the

Col. 2. 2. *nature of the Administrations of the Law, and therefore saith the Apostle they did all eat the same spiritual meat, and they did all drink the same spiritual drink,*
1 Cor. 10. 3, 4. *and they drank of that rock that followed them, and that rock was Christ; that is, the Ordinances of the Law or Old Testament were as much spiritual as those of the New Testament, that is, such things as signified Christ in the flesh, which those of the New Testament as Baptism, and the last Supper, but he concludes, be not ye Idolaters as were some of them, they sat down to eat and drink and rose up to play; that is, they did Idolize those outward administrations as their manna, water, out of the rock, and pass-over which they ate and drank, and rose up to play, that is, lived in the mere refreshments of such formal participations and communion with mere outward things and Ordinances, and were cheered and contented with such created enjoyments of God; thus they rose up to play after their Idolatry with those Administrations, as*

many weak Christians now, who having *sat down* to eat and drink in the *Administrations* of the *New Testament*, as these in the *Old*, rise up to *play*, go away fed up with created *refreshments*, rather than spiritual *manifestations* of God.

Assurance of Salvation.

THE *pure, spiritual, and glorious assurance of salvation* comes from the *knowledge of God*, or the *pure manifestation of the Spirit of God*, bearing *witness*, and giving *testimony*, that we are the *children of God*; this is *pure spiritual assurance*, this is called the *white stone with a new name written, which none know but those that have it*, this is the *unction whereby we know all things*, this is that Spirit by which we know things freely given to us of God. Rev. 2. 17.
1 John 2.
20.
1 Cor. 2. 12.

So as all Demonstrations of Salvation, which are made to the *soul* by any *rational, persuasive, or Argumentative* way, and not in the mere evidence of the *pure light or spirit of God*, is but *moral, or human and traditional*, and will fail; and

all applications of Gospel promises, and all Conclusions from the mere letter of Scriptures, which are not the pure image or Figure without, answering the very evidence and demonstration of *Spirit*, and of God within, is but a literal and *formal* assurance, and will fail.

All counterfeit or resembled testimonies, either by Satan, who can transform himself into an Angel of Light, or by the mere persuasion of Nature, or the carnal conscience, whereby Nature doth willingly deceive, and flatter and persuade itself, being usually unwilling to *perish*, and believe its own *destruction* will fail.

But there are many ways of *assurance* of *Salvation*, though more dim and faint, besides that more *inward* and purely spiritual, and that merely of God, which is enjoyed very *rarely*, and I know not by whom, excepting those only to whom the *Kingdom of God* is revealed in *spirit*, and *God* is seen *face to face*; and first *assurance* is wrought by the *knowledge of God*, according to such enjoyment as the soul is

under in its *Administration* to God,
as

First, there are these ways of
knowing God.

1. By reason or the *mere* light
of *nature*, and *works* of this *cre-*
ation, and here is a *law accusing*
and *excusing*, (as the Apostle saith)
and how God is revealed in this as
to salvation in all those Nations
where the Gospel is not heard as
in its outward letter and Adminis-
tration, or elsewhere, and how far
God may administer Christ in this,
as formerly to *Job* and *Cornelius*,
I dare not *judge*, nor *condemn*, nor
conclude, but sure there is no *Sal-*
vation out of *Christ*; and how far
God may use this light of nature or
reason to administer Christ in, as
he makes use of others more low
and visible *administrations* not so
excellent, I know not.

2. There is a knowledge of God
by *graces* and *gifts*, or fruits of the
Spirit, as faith, love, self-denial,
repentance, &c. and by the letter or
promises, and outward *Ordinances*
and *Duties*; and as God's manifes-
tation is in these, so is the assurance

of *salvation* through these, and such assurance is of no *higher* and *clearer* and more *glorious* certainty than God through these doth afford, that is, (as the Apostle saith) darkly as in a glass; and as these are shadowed and clouded, so is the assurance, and that is the reason why so many are cast down and afflicted as to this thing of *assurance*, and pine and consume because the *testimonies* of their Salvation are no brighter nor clearer than such Administration will admit, and here they are to wait.

The reason why *assurances* of *salvation* are no more *glorious* nor *pure*, is because the *spiritual Church* or *Saints* are in *Babylon*, in the *flesh*, compassed about with the *mystery* of *iniquity*, and of *Antichrist* in ourselves, and *enjoy* not *God* in that *sweet* and *pure vision* as they shall do when they return to *Jerusalem*, the new *Jerusalem*, the City of the *living God*.

They that speak of the assurances in pure *revelation* of *Spirit*, not comprehending all the several *administrations* and *measures* wherein *God* appears to his, do much mis-

take, and it will appear from that *knowledge of God* which is amongst men, in all its several *dispensations*, as here follows.

The Knowledge of God according to the various Dispensations of Himself.

GOD is known in the *light of nature or reason*, and works of this *creation*, the *eternal power* Rom. 1. and *Godhead* being seen by things that do appear, and man being made after the *Image of God*, and having a *law* within him *accusing* Rom. 2. or *excusing*.

2. By the mere *letter or scriptures*, and *light of nature or reason*, which is a *rational dispensation*, heightened from such *Images and appearances of God* as it meets with there or in *letter*.

3. By *outward Ordinances*, or *signs and Images*, and things that do appear, and thus *God* is seen still as in the *creation*, or in *created things*.

4. By the *ministry of Angels*, or a more *high and Seraphical*,

though still *creature-ministrations* of God.

5. By *graces* or *appearances* of the Spirit, as *faith*, *repentance*, *love*, *self-denial*, *humility*, &c. which was the *ministration* of the first Gospel-times under the *Old Testament*, before *Christ* came in the *flesh*, and now in the *New Testament*, since his coming, and this is said to be as in a *glass*.

2 Cor. 3.18.

6. By God's own *light*, even *himself* revealed; and this is that *pure*, *increated*, *divine*, *immediate* glory, *flowing* from himself, or *himself*;

John 17.

FATHER, (saith *Christ*) glorify me with *thyself*, or the *glory that I had with thee*; and the *glory that thou gavest me, I have given them*, that they may be one as we are one.

Now let us consider, who knows God according to *himself*, or his own *light* and *glory*.

None (saith God) *can see me and live*; so as they that see God do not live, they do not live, or that thing called *themselves* do not live; that which is called a *man's self* is his own *reason*, his *wisdom*, his *righteousness*, his *desires* or *will*, his *imaginations*, his *affections*, his

lusts; now if these *live*, God was never yet seen, none can see *God* and *live*; for when any see *God*, it shall be no more they that *live*, but *Christ* or *God* that *liveth* in Gal. 2. 20. them; now who is there that hath seen *God* that doth not *live*, in whom nothing of *self* lives. And that we may see how *God* revealed will annihilate and bring to nothing all *flesh*, consider the appearances of *Angels*, and *graces*, &c. How was *Daniel* smote into *astonishment*? no *spirit* was left in him: how was *Isaiah*? *Woe is me, I am undone, I have seen the Lord*: how was *John* when he fell at the *Angel's* feet? how have many left the world and worldly contents, relations, and all other creature comforts, as many *Anchorites* and *contemplative souls*, who are carried no *higher* than by *Angel* discoveries!

Oh! how doth the pure *appearance* of *God* pour shame upon all *flesh*, and *fleshly glory* and *excellency*, upon all the *visions* and *dreams* that man hath had of *God*, either by pure *reason*, his *image*, or by *creature-imagery*, or outward *administration* and notion by *letter*,

- 1 Cor. 13. *or by graces, &c. for when that which is perfect is come, that which is in part shall be done away: The day of our Lord will be upon all our*
- Isa. 2. *Cedars, and Oaks, and pleasant pictures, and Idols of gold and silver, even our richest and most spiritual Idolatry, and judgment shall be upon all the merchandize of Babylon, the pearls and precious stones, the Cinnamon and odours, and frankincense, upon all deceivableness of unrighteousness, and all false worship, &c.*

*A further Discovery of the
Mystery of Salvation in
the Gospel-Administration,
and its own Glory.*

THE Gospel-administration, wherein the *mystery of salvation* is first discovered, is in the Scriptures of the *New Testament* held forth in these following particulars.

1. In *repentance*, which they say is a sorrow for sin wrought by the *Spirit of God* and the *Law*, flowing from *Christ*, who gives *repentance*

to Israel, and the Spirit of grace which mourns over him, &c. and is that godly sorrow for sin, the new-man grieving over the old. Acts 5. 31. Zec. 12. 10. 2 Cor. 7. 10, 11.

2. In *faith*, which they say is an act of the regenerate soul upon Christ, resting and believing in him for justification and righteousness, or as some say, a grace from Christ or righteousness. Rom. 3. 28. Rom. 1. 17.

3. In *conversion* or *calling*, which is the work of the spirit of God, turning, or sanctifying, or persuading the soul of the Christian from his sinful and unregenerate estate to God in Christ. 1 Thes. 4. 7. 2 Tim. 1. 9. Psal. 19. 7.

4. In *justification*, which is God's pardoning the sins of a believer, or not imputing sins unto him, and imputing the righteousness of Christ unto him, whereby he stands justified and forgiven, and righteous in the sight of God freely; and of God's grace through faith instrumentally, which as the hand receives Christ, as some say; without faith, as others say. Thus the Scriptures in the letter hold forth the first revelation of the mystery of God in such words and expressions as these, and such as these

are, as *prayer*, good works, duties, ordinances, which are very *suitable*, and *proportionable* to the first *appearance* of *God* in *us*, or the *mystery* of *salvation*, working in its *infancy* and first *creation* in the *Christian*, and thus the *infirmity* of *Christians* is fitted with a *manifestation* of the *mystery* in *words* and *forms*, and all the *Christian Churches* of the world generally draw out all their *Systems* and *models* of *divinity* into *articles* of *faith*, and *Confessions* of *faith*, according to this very *letter* of *Scriptures*, which is no other but a *revelation* of the *mystery* of *Salvation* as to man's *infirmity*, and say some, they call it their *fundamentals*, and the highest *attainment* of *Christianity*.

Others say the *mystery* of *salvation* is no other than *Immanuel* or *God* with *us*, or *God* in *flesh*, not only in that man *Christ*, but in the whole *Christ*, *Christ* being no more but an *anointed one*, and that *anointed one* is our *nature* or *weakness* *anointed* with the *Spirit*, even *God* himself who is *strength*; and this *mystery* of great and exceeding

glory is revealed in pieces and parts, and after the manner of men, according to the infirmity of our flesh, within the Christian in graces, &c. and in the Scriptures, or expressions and forms without the Christian.

The Seekers, their Attainment, with a Discovery of a more spiritual Way.

THEY find that the former Christians of the first or of the Apostles' times, according to Institutions then, and the administration of Ordinances then, were more visibly and spiritually endowed with power from on high, or with gifts of the Spirit, and so were able to make clear and evident demonstrations of God amongst them; as in the Churches of all the Christians then, in Corinth, Ephesus, &c. And that all who administered in any outward Office, as to spiritual things, were visibly gifted; there was then an Apostle, Evangelist, Prophet, Pastor, Teacher, Gifts of Heal-

1 Cor. 12.

Eph. 4.

1 Cor. 13. *ing, Gifts of Miracles, of Tongues, &c. And all was administered in the anointing or unction of Spirit, clearly, certainly, infallibly: they ministered as the Oracles of God. But now in this time of the Apostacy of the Churches, they find no such gifts, and so dare not meddle with any outward Administrations, dare not preach, baptize, or teach, &c. or have any Church-fellowship, because they find no attainment yet in any Churches or Churchways, or administration of Ordinances, according to the first pattern in the New Testament, they find nothing but the outward Ceremony of all Administrations; as of bare water in Baptism, of bare Imposition of hands in Ordination, of bare Election of Officers, as Pastors, Teachers, &c. of bare Church-censures, without the visible power of gifts of Spirit which were before.*

Therefore they wait in this time of the *Apostacy* of the *Christian Churches*, as the *Jews* did in the time of their *Apostacy*, and as the *Apostles* and *Disciples* at *Jerusalem*, till they were endued with power from on high, finding no

practice for *Worship*, but according to the first *pattern*.

They wait only in *Prayer* and *Conference*, pretending to no certain *determination* of things, nor any infallible *consequences* or *interpretations* of *Scriptures*.

They wait for a *restoration* of all things, and a setting up all *Gospel Officers*, *Churches*, *Ordinances*, according to the *pattern* in the *New Testament*.

They wait for an *Apostle* or *Angel*, that is, some with a *visible glory* and *power*, able in the *Spirit* to give *visible demonstration* of their sending, as to the world: and thus they interpret those places of the *Revelation*.

This is the *highest* of their *Attainment*.

But some speak of a further *discovery*, and more *spiritual* than this of the SEEKERS, as this:

1. That there is no warrant from *Scriptures* to expect any restoring of *Offices* or *Ordinances* according to the first *pattern* in *Scripture*.

2. That the first *pattern* in *Scripture* of *Offices* and *Ordinances*, was but a more *purely-legal Dis-*

dispensation, or a discovery of the *Gospel* rather as to *Christ* after the *flesh*, than after the *Spirit*; and a discovery as to the weakness both of *Jews* and *Gentiles* then, respectively to *visible Administrations*, and gifts of *Spirit*.

1 Cor. 13.
10—13.

3. That the *Administrations* and *gifts* then, were but a *ministration* in *part*, and *darkly*, as in a *glass*, and of things that should *vanish away*.

4. That *God* never set up any *Administration* or *Office* but for a *time* and *season*, and used it as a *temporary dispensation*; as the *Tabernacle*, *Temple*, *Law*, *Priesthood*, &c. and then left them never to be *restored*. So the first *Gospel* administration by *Ordinances*, *gifts*, &c.

5. That to wait in any such way of *Seeking* or expectation, is *Anti-christian*, because there is no *Scriptures* to warrant any such restoration, or expectation of such *administrations*: and that all such *waiting* is that *desert*, *wilderness-condition* prophesied on by *Christ*; that is, *waste* and *barren* as to *spiritual things*: *If they say, Be-*

hold, he is in the desert, go not forth: And that it is that condition prophesied on to be in the *secret chambers*, or *single fellowships* that are in such expectations; a *chamber* signifying an *upper room*, or a room above others; so this *state of Seeking* is thought by those of that *Way*, to be an *upper room*, or higher *administration*, as to *Presbytery*, *Independency*, *Baptism*, &c. and that *Lo, Christ is here*, or the gathering into that *Way*, and saying it is *his*, to *wait in*.

6. That the *truth* is, Christ is in all *his* in *spirit* and *truth*, and as the *eternal seed*; and his *fulness* is already in the *Saints*, or all true *Christians*: and that all *growth*, *improvement*, or *reformation* that is to be, is only the *revelation* or *appearance* of this: *When he shall appear*, &c. or to be revealed in the *brightness* of his *coming*, in the *day of the Lord Jesus*; and that he is *in us* that true *life*, *salvation*, *glory*; only we see him but in *part*; and that all conceptions of *God* or *Christ*, as to distance of *coming*, &c. *administrations*, *ordinances*, *gifts*, are but to expect Christ in a

Mat. 24.

Col. 1. 26.

Eph. 3. 18,
19.

Col. 3. 4.

1 John 3. 2.

2 Thes. 2.
8, 9.Rom. 10. 6,
7. &c.

- Col. 1. 26. *fleshly way or appearance, not as he is in us, our life, fulness, hope of glory, &c. And this next appearance of his shall be in his own light, spirit, and glory, in himself and his. And this is that Reformation to be expected; this is the*
- Psa. 36. *last administration of himself by himself in his: In his light we shall see light.*

And the *Saints or true Christians* shall not only see *God* thus in *himself, face to face*, as they are seen; but the *world* shall see him in a way of *conviction and spiritual judgment upon themselves; even him that sits upon the throne.*

And all that pure *administration of Ordinances and Gifts* which was and is expected by these, is but a *middle or interdispensation* betwixt *God and his*; wherein *God* is seen as in a *glass*, not as he is in his own *glory*, which is *himself*, which is the last and most spiritual discovery.



The Grounds both against Liberty of Conscience and for it, clearly stated, for all to judge.

Against Liberty of Conscience these are the strongest Grounds, and all the Grounds generally known.

THE Magistrate is the keeper of both the Tables of the Law: and as he may punish any evil committed against the second Table, or the society of man; so he may punish any Idolatry committed against God, or the Worship of God, in the first Table. *Custos utriusque Tabulæ.*

2. The Magistrates under the Old Testament reformed; Moses and Joshua, the Kings and Princes of Judah and Israel, Nehemiah, &c. so the Magistrates now. Exod. 20.

3. The Magistrate is the minister of God for good, and a terror to evil works, and bears not the sword in vain; therefore may punish Heresy and Schism, because evil. Rom. 13.

4. The Magistrates are prophesied on to be assistants to the

Church of God : *Kings shall be thy fathers, and Queens thy nursing mothers*; and therefore may punish all such as are enemies to it, as all *Heretics* and *Schismatics* are.

Acts 5. 1. 5. *Peter smote Ananias and his wife Sapphira with death, which was a temporal punishment for their sin of Hypocrisy* : so may the Magistrate put forth a *temporal* punishment for a *spiritual* offence.

Gal. 5. 12. 6. *Paul wished that they were cut off which troubled them* : therefore Magistrates may cut off *Heretics*, because they are troublers of the Church.

Rev. 2. 18. 7. The Church of *Thyatira* was reproved for suffering *Jezebel* to teach, and to seduce : therefore Magistrates are not to suffer *false Prophets* or *Seducers* to be.

Zech. 13. 8. The *father and mother* of him that is a *false Prophet*, shall thrust him through, and say, *Thou shalt not live* ; for thou speakest lies in the Name of the Lord. This was a *Prophecy* as to Magistrates' punishment for *Heresy*.

9. If Magistrates shall not punish for *Heresy*, *Errors* and *Schism*, there will be nothing but Confusion,

and no settlement nor establishment of any *Peace, Order, or Truth* in the Church.

10. It appears from the *practice* of all *Christian States* generally, who punish all such as conform not ; from all *Councils* and *Synods*, who still hold this power to be in the Magistrate, of *reforming* and *punishing Heresy* and *Schism*.

The Grounds for Liberty of Conscience which are strongest, and are all commonly known.

1. *Moses* was a keeper of both Tables only as he was a Type of Christ, and so called the *Mediator of the Old Testament*, and *Wor-* John 1. 17.
ship of God then : but so is not the Magistrate now, the Office of *Moses* being fulfilled in *Jesus* Acts 3. 22.
Christ, and ending in him, even in that Person in whom all the Luke 9. 30,
Types were fulfilled. 35.

2. The Magistrates of the *Old Testament* ; as *Moses, Joshua*, the Kings of *Judah* and *Israel, Nehemiah*, &c. were in a peculiar and special way of *Magistracy* as to that *Church-Polity* of the *Jews*, and had a *special, and peculiar,*

and *infallibly directive* power of *Priesthood* with *Urim* and *Thummim*, and *Prophets* *unointed* of God to *assist*, and *direct*, and *instruct* them in the *Law*, or *Reformation* of the Church at *such times* as they reformed. And the Law of the *Old Testament* lay more plainly and clearly in the *letter*, not so much in *spirit* as the *letter* of the *New Testament*: And therefore the Magistracy now having no such special reference to a *Church-Polity*, nor any such Ministry *infallibly directive* joined to them, cannot proceed so to *reform*, nor *compel*, nor *punish*.

3. The Magistrates under the *New Testament* are Ministers as to *good* and *evil*, not as to *Truth* and *Heresy*: and this *good* and *evil* is such *good* and *evil* as falls under the Law of *their* cognizance, that is, the Law of *Nature*, by which they *make* Laws, and *judge* the *breach* of them: which Law of *Nature* or *right Reason*, is the Law or *principle* for administration of *Justice* and *Righteousness* in all Societies of *Men* and *Nations*: And thus the Magistrate *bears not the sword*

in vain. But *this* is not as to *Heresy* and *Schism*, of which the *higher Law* is judge, viz. the *Law of the Spirit of life* which is in *Jesus Christ*, not the *Law of Nature* or this *Creation*.

4. In that Prophecy, *Kings shall be thy fathers, and Queens thy nursing mothers*, is not in its own Scripture, or any other, interpreted to be any other thing than the *indulgency* and *favour* of States and Kingdoms to the *people of God*; which is far from bearing witness to any *destructiveness* or *persecution* of them.

5. That *Peter* smote *Ananias* and his wife *Sapphira* with death for lying, is only a witness of God's power and holiness put forth in an act of *Miracle* upon the sin of *Hypocrisy* for *convincing* unbelievers, and *confirming* believers, and is no way *exemplary* to any Magistrate, being a power by *miracle*, or by an *extraordinary* act; and *Magistracy* in its *administration* is *ordinary*: and it was in an *Apostle*, not a *Magistrate*, by a *spiritual*, not a *carnal* weapon.

Acts 5.1, 2.

Gal. 5. 12.

6. *Paul's* wishing that *such were*

cut off that troubled them, holds forth no other cutting off than by Church-censure or Excommunication, which was a visible dividing them from that visibly spiritual body, the Church, called a delivering up to Satan, &c.

Rev. 2. 18.

7. The Church of *Thyatira* was reproved for suffering *Jezebel* to teach and to seduce: but this is not the *Magistracy* of *Thyatira* which was to forbid her teaching by punishment, but the *Angel* or *Ministry* of that Church, as all agree, who was rebuked because they or he put not forth that spiritual power they had of *Admonition, Rejection, Excommunication.*

Zech. 13.

1, 2, 3.

8. The father and mother of him that begat the *false Prophet*, and was to thrust him through that prophesied lies in the name of the Lord, was a *Prophecy* respectively to the Law of the *Jews* which was amongst them against *false Prophets*, and had a *true Priesthood*, and *infallible Prophets*, with a *special Law* to try them by, and condemn them. And more *spiritually* was this: By the *false Prophet*, is meant the *spirit of Antichrist*: by the *father*

and mother that *begat* him, they who *made* him a *Prophet*, or *begat* and *cried* him up into the *reputation* of a *Prophet*: and then *thrusting* him through for the *lies* he prophesied, is their spiritual smiting that *Anti-christian* working with the *Sword of the Spirit*, through some new *enlightenings* from God received, or *brightness* of Christ's *glory*, which shall *slay* and *kill* all *appearances* and *deceivableness* of the *man of sin* or *false Prophet*, and not suffer him to live.

9. That there will be no settlement of *Peace*, *Order*, or *Truth* in the Church if the Magistrates do not punish for *Heresy*, is upon mistaken and false grounds, supposing three things which are not. First, that the *Church-polity* of the *Jews* by *Magistrate* and *Priesthood* is to be used by *Christians*; which is not, it being fulfilled in *Christ*, the true King and Priest; and *Christians* having no such *infallible* Priesthood to join to Magistracy. Secondly, that *Civil power* can establish anything of an higher *glory*, *law* and *principle*, than *itself*, as all spiritual *truths* and

discoveries of Jesus Christ are. Thirdly, the mistake of true spiritual *settlement, peace, order, and truth*, which receive all their *being, propagation, and establishment* from the Spirit of God, and the Scriptures, and such spiritual Laws as God hath revealed for ordering the *outward man* of the *Christian* by, respectively to the *Society* or *fellowship* of other *Christians*, called *Church-censures, &c. Christians* being under a twofold *Polity*; that of the Kingdom of *Christ*, as *Christians*; that of the kingdom of this *world*, as *men*, or such as are subject to the Laws of *civil Government*: And likewise supposing all *peace* and *order* to be grounded upon *Uniformity*, not upon *Unity of spirit*; and preservation of the *civil Peace* of the State.

Eph 4. 3.

10. That *States* and *Kingdoms* do to this day *practise* punishing *Heresy* by the power of *Magistrates*, and that *Councils* and *Synods* do allow it; all such *practice* of what *States* soever in this kind doth shew only what they do, not what they *ought* to do. And the

kingdoms of the world are *prophe-* Rev. 17.17.
sied on to give their Kingdoms and
 strength from *themselves* to the
false Church. And for *Councils*
 and *Synods*, they are such as have
 erred in *other* things, and why not
 in *this*? It being their great *Interest*
 to establish themselves, &c. by the
 Magistrate's power.

Whatsoever is not of faith is Rom. 14.
sin: So as all who are compelled in 23.
 things of *Worship* to do anything
 of which they are not *persuaded*,
 do sin.

Gospel-sins, or sins against an
higher law or *light* than that of
Nature and *Reason*, (which is the
 only sphere for Civil Government
 to move in) is to be *judged* and
punished by a *law* and *light* pro-
 portionable, and more *spiritual* than
 any power of *Magistracy*; as the
 Spirit of God going out in Gospel-
Judgment, *Admonition*, *Rejection*,
Excommunication, &c.

The danger and hazard of *Per-*
secution of the *members* of Christ,
 which is a sin bringing much *judg-*
ment, because judged and punished
 by such a *light* and *law*, viz. by
Synods and *Councils* of men who

are not infallible in their *decrees* and *judgments* of *truth* and *heresy*.

By *force* and *compulsion*, men who are *weak* in the *faith* are made *hypocrites*, in their *outward* man conforming to the *laws* of men in *fear* and *bondage*.

All such *power* of *compulsion* in *States* and *Kingdoms* principled with any *light* and *liberty*, except *Spain*, *France*, &c., shall destroy the true *Interests* of all such *States* and *Kingdoms* oppressing all *Societies* and *fellowships* of men, as to *spiritual things*, though never so peaceably affected, as *men* and *subjects*.

A Mystery ; or the Christian following the Appearances of God through all created Things.

THAT which is the *pure*, *spiritual*, *comprehensive* principle of a *Christian*, is this :—

That all outward *administrations*, whether as to *Religion*, or to *natural*, *civil*, and *moral* things, are only the *visible appearances* of

God, as to the world, or in this creation; or the *clothing* of God, being such *forms* and *dispensations* as God puts on amongst *men* to appear to them in: this is the garment the Son of God was *clothed with* down to the feet, or to his lowest appearance. And God doth not *fix* himself upon any one *form* or outward *dispensation*, but at his own *will* and *pleasure* comes forth in such and such an *administration*, and goes out of it, and leaves it, and takes up *another*. And this is clear in all God's proceedings with the world, both in the *Jewish Church* and *State*; and *Christians* now. And when God is gone out, and hath left such or such an *administration*, of what kind soever it is, be it *religious*, *moral*, or *civil*; such an *administration* is a *desolate house*, a *temple* whose *veil* is rent, a *sun* whose *light* is darkened; and to *worship* it then, is to *worship* an *Idol*, an *Image*, a *form*, without God, or any *manifestation* of God in it, save to *him*, who (as *Paul* saith) *knows an Idol to be nothing*.

Rev. 1. 13.

Heb. 12.
26, 27.

1 Cor. 8. 4.

Phil. 3. 14.
2 Cor. 3.
18.

The *pure, spiritual, comprehensive* Christian, is one who grows up with God from *administration* to *administration*, and so walks with God in all his *removes* and *spiritual increasings* and *flowings*; and such are *weak* and in the *flesh* who tarry *behind*, worshipping that *form* or *administration* out of which God is departed.

A Postscript to Master Gataker, Author of a Book called Shadows without Substance, written against me.

SIR,

THE reasons why I did not answer you were these: I mean your last Book, called *Shadows without Substance, &c.*

I found that *Replies* and *Rejoinders* did exceedingly confound and perplex the *plainness* and *simpli-city*, and *glory* of *Truth*, and had much of *self*, and *passion*, and *re-crimination*; which I am confident the Lord will shew you in much of what you have written. For I am

assured that God will reveal and convince you *powerfully* and *mightily* in many passages which *yourself* wrote, and not the *Spirit* of God. Lay your hand upon your heart, and consider sadly, if the *advantage* of the *times*, the *glory* of *reputation*, the *passion* of *man* in you, and the *multitude* of *years*, and *fame* of *learning* (not willing to be *convinced* by *days* or *months*) did not write most of your last Book.

What you wrote in the *sincerity* of *Spirit*, and in that *measure* of *Truth* you received, I rejoice in; and what you wrote in the *artifice* of your *parts*, your *wit*, and your other *human advantages*, or *devices* of *flesh* and *blood*, whereby you laid on *colours* to make your own *Arguments* fair and comely to a man judging no higher than *Reason*, or in your own *measure* of *Truth*, and whereby you laid on your *darker* and more *shadowish* stuff upon *me* your *adversary*, rendering me to the Reader, both in your *Title-page*, and throughout your *Book*, as one that denied the *Apostles' Doctrine*, and *Christ's*,

because I denied your *conclusions* and *deductions* to be that very *Doctrine*, and the mind of those very *Scriptures* of Christ and the Apostles. This, I say, must pass under the *fiery trial*, and you must suffer *loss*, so as by *fire*.

Surely, to deny what Master *Gataker*, or some *Synods* of men say, is not to deny what *Christ* and the *Apostles* say, unless the *Spirit* of God reveal in them one and the same *Truth*, and that they all speak by one and the same *Spirit*, in one and the same *language*.

Nor did I see that you in all your *Writings* had done anything against the *truth* declared by me ; but had only defended *yourself*, and your own *measure* of *truth*, with *rejection* and *reproaches* of mine ; and all this in the *form* only of *argumentation* and *confutation*, not in the *power* : so as I did rest without *replying*, knowing that the *substance* of what *truth* I had *written* was as I had received then ; and would *abide*, because he who is the *pattern* of all *truth*, Jesus Christ, *abides the same*, yes-

terday, and to-day, and for ever. And for any *expressions* of mine, or *form of words* which may make *truth* appear to some not *one* and the *same* : I only can as yet *speak truth* in the *language* given me : when I can speak more *tongues*, or the *languages* of several *Christians*, of which the *gifts* of *tongues* were a sign, then *I* and *you* shall be better understood by *ourselves* and *others*.

Sir, I have spoken one *particular* more *clearly*, which you and some others spake on in my *Book*. And thus I take my leave of *you*, desiring to *love* any *appearance* of God in you, and to forgive any *infirmities* in you, which are of *man* ; as I desire *myself* to be *loved* or *forgiven* of *others*.

And truly I do not *expound* that of *contending earnestly* for the *Truth* to be in *reproaches* and *passions*, in *Replies* and *Rejoinders*, and many *Books* ; but in *Spirit*, and *spiritual* affection, and pure *manifestation* of the same *Truth*.

Sir, your Friend,

JOHN SALTMARSH.

A pretended Heresy.

In a
Book
called
Hell
broke
loose.

P. 84.

THAT which is *pretended*, or at least *believed* by some to be *Heresy* in my *Book of Grace*, is this; which I desire to explain more fully, that it may appear more clearly to be *Truth* :

That Christ hath believed perfectly, repented perfectly, mortified sin perfectly for us.

First. That Christ hath *done all* for us, is *truth* : he hath *fulfilled all righteousness*, both that *righteousness* which is of the *Law*, and that which is of the *Gospel*, in *graces*, &c. and upon this account *he is made unto us righteousness*, &c.

Secondly. *Faith, repentance, mortification*, were all in Christ *originally, primarily*, as in their *nature, their fountain, their root or seed*; and therefore he is said to give *repentance to Israel*; and he is *the author and finisher of our faith*; and it is called *the faith of the Son of God*; and of his *fulness* have all we received, and *grace for grace*; for every grace in him, a grace in us.

And to say *Christ* hath done all these for us, first in *himself*, and then in *us* through *himself*, I hope is such an *Heresy* as we all believe. It may be, my want of clearer explanation made it be taken for *Heresy*; which I hope will now be judged more candidly to be a *Truth*.

Nor can this (*That Christ hath all graces and perfection in himself*) prove that we stand in need of none in us, no *Faith* nor *Repentance* in us, nor *mortification of sin* in us, no more than *Paul's* Doctrine of *Grace* and *Faith*, and the *Christian* to be under *Grace*, destroy the *Law*, or make void *Faith*, or cause men to *sin* that *Grace* may abound.

I never yet denied the *Graces* and *Fruits* of the *Spirit* of God, which appear in *Faith*, *Repentance*, *new Obedience*, *Mortification of sin*, as may be seen in all *things* I have written. It may be I may speak *Truth* in such a *notion* or *conception*, or *measure* of *light* as I have received it in, and not in *another's*. The *Christian*, as the *English* or *French*, can only speak in his own *Tongue* or *Lan-*

guage, till the Lord be one, and his name one amongst us : and in the mean time, let us judge Heresy by the Truth in Scripture, and in the Spirit ; not as it seems to us so, or appears so, perhaps not for want of true light in what is written but more light to what is already written, to make it more clearly appear true light.

To Master Knolls, the Author of a Book, called The shining of a flaming Fire, &c. written against me, as to the point of Baptism.

DEAR BROTHER,

I HAVE been long silent, not because what you wrote had prevailed in me to believe the Ordinance of *Baptism* by water, so practised, of that necessity, or of that pure and *Apostolic* practice in these times, since the outward Court given to the Gentiles hath been trodden down, and the gifts of Spirit, which was the glory and life of those visible administrations then, now taken away. But I was

not very *hasty*, because I know it is not man that *teacheth Truth*, John 6. 45. but God; *Ye shall be all taught of God*. There are *three* things I propound to *you*, with many *other*.

1. That all that *baptize* now by the power of *teaching*, (*Go teach and baptize*) do *teach* in the same gift the *disciples* that *baptized* formerly did *teach*; that is, as the *oracles of God*, in the pure manifestation of the *Spirit of God*, else that Command, *Go teach and baptize*, belongs not to *disciples* or less *pure*, less *certain*, and less *infallible teaching*, as all *disciples* now in *mystical Babylon*; or the *flesh*, are; but to *disciples of the first anointing*, or *first fruits* of the *Spirit*, such as the *Apostles* were, and such as *Philip* and *Ananias*, and the *brethren* with *Peter*, &c.

2. That the *Baptism of water* is *Christ's Baptism*, or his *administration*; but it is *John's* and his *Ministry*: *I come baptizing with water*; but he shall *baptize you with the Holy Ghost*: And therefore *Christ* never gave it to his *disciples* in their first *Commission* to *preach* to the *Jews*, nor *bap-*

Mat. 10. *tized* he any *himself*, that can be found; nor doth it appear that this in *Matth. 28*, is meant of *baptizing by water*, but by the *Spirit*, or *baptism of gifts*, which *Christ baptized* with in their *administration*, saying, *Lo, I am with you, or in you, &c.*

3. That the *disciples* of *Christ* *baptized* only by *water*, as in *John's Ministry*, though into *Christ*, as all *legal administrations* were, *viz. to Christ*; and did it partly in honour to *John's Ministry*, (for, *a greater prophet than John hath not risen*) and to the *believer's weakness*; as in that,
 1 Cor. 1. *To the weak, I was weak: To them under the Law, as under the Law, &c.* yet, saith he, *I was not sent to baptize*: It was no part of his *Commission*, but of his *spiritual liberty*, and to *edification* of the *weak*: for he *circumcised*.

And there is another thing which hath caused much mistake and *confidence* in this point of *Baptism by water*, and that is, The not distinguishing the *doctrine of Baptisms*, but *interpreting* the words of *Baptism* used in the *Epistles*, which appear to be words of *mystery*,
 Rom. 6.
 Col. 2.

and spiritual *immersion*, as to the mysteries of God, and of being made by one *Spirit* one with *Christ*, one in his *death*, buried with him by *Baptism*, &c. to be of a mere *literal*, *elementary* signification, and to be meant of *water* only, and from this, *pressing* it as *necessary*, &c.

And further, there is no little mistake of that in the *Hebrews*, where the *doctrine of Baptisms* is reckoned amongst the *first principles* of the *doctrine* of *Christ*; whereas those *first principles* are reckoned in the *Hebrews*, not as if Heb. 6. all of them were things to be for ever the *principles* of every *Christian*, but of the *doctrine* of *Christ* in some of those things, as to that *age*; those things being first brought forth in that *ministration* of *Christ* then: for if it were otherwise. and all they of *necessity* as the *first principles*, then where is the other *Baptism of gifts* there mentioned in the *Word*? For the Βαπτισ-
μῶν διδα-
χῆς. word is *Baptisms*, not *Baptism*. And further, the *Apostle* rather calls *Christians* up *higher*, more into *Spirit*: Wherefore leaving, saith he, the *doctrine* of *Christ*,

Heb. 6. 1. *let us go on to perfection, or to that which is perfect; which is Christ himself.* As if he should say, Let us be no more *weak Christians*, but such as seek *higher and more excellent things*.

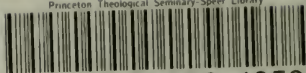
I refer you to the *Doctrine of Baptisms* here in my *Book*, where I have not *controversially* written, but in *meekness*, and *plain distinction of things*.

Nor am I against Baptism by *water*, if administered according to the *measure of light* ye are under, and not in an *Apostolical necessity and pressure*, and as a *dividing Ordinance* to the *unity of the Spirit* of God in *Christians*.

Dear Sir, I *love and tender* those *true appearances* of God that are in *you*, and rejoice with you in beholding that *glory* by which we are all *changed from glory to glory*, &c. and am, your Friend and Brother in the Lord,

JOHN SALTMARSH.

F I N I S.



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Sparkles of Glo
or some Beams of
Morning Star

By JOHN SALTMARSH